

The Brooklyn Jewish Center Review

PALESTINE VS. TANGANYIKA
REALITY VS. MIRAGE

THE REMARKABLE MAN WHO
WAS SOLOMON SCHECHTER

A DRAMA OF DEMOCRACY

SPOTLIGHT ON JEWISH
FOOTBALL STARS

WORLD OPINION

JEWISH NEWS IN REVIEW

DECEMBER

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BROOKLYN JEWISH CENTER REVIEW

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SNATCH MONEY

HITLER now demands ransom for the souls he has kidnapped. This, in short, is the meaning of the Schacht proposals. Refugees, demands Schacht, must become the world-wide agents of German trade. Having surrendered their property within Germany, Jews must further enrich the Hitlerite coffers by selling exports stamped with the tell-tale label, "Made in Germany."

These fantastic proposals serve to remind the world where Germany is weakest—in financial resources. A democratic embargo on German goods and prohibition of loans and credits to Nazidom, now urged by some legislators, if adopted several years ago, might quickly have brought Nazi Germany to its senses. Instead, Hitler has received abundant support from influential figures in democratic countries.

The response of world Jewry to the Schacht proposals was unanimous. "We will not finance Hitler Germany!" Jewry will do everything in its power to redeem the unfortunate victims of the Nazi terror. But acquiescence to the Schacht transfer plan is fraught with grave danger. Heaping financial rewards upon the German oppressor will encourage Poland, Rumania and Hungary with Jewish populations of over five millions to follow

suit. They too will begin to clamor for ransom, or else . . .

There comes to mind the story of Meir of Rottenburg, the leading German Rabbi of the 13th Century. Conditions became intolerable in Mediaeval Germany, and Meir and a group of followers, decided to emigrate to Palestine. He was apprehended on the way and thrown into prison. An immense sum for ransom was immediately demanded. The Jewish community proceeded to raise the required amount, but Meir protested. "I would rather die in prison. Payment of ransom will only encourage the authorities to imprison all the leading Jews of Germany." As a result of his protest, Meir remained confined for six years, devoting himself to Talmudic study, and finally died in his prison cell.

The parallel is very strong today. Payment of the Hitler ransom would endanger the Jews of other Eastern European countries.

Like Egypt of old, Germany seeks to increase its economic power by enslaving the children of Israel. As in Egypt of old, our faith is strong, that there will arise again a leader with the cry of "Freedom!" who will throw off once more the yoke of the oppressor.

—MORDECAI H. LEWITTES

THE LIGHT THAT FAILETH NOT — A CHANUKAH MESSAGE

THE Talmudic tale that accounts for the origin of the Chanukah Lights is well known to our readers. The Graeco-Syrian enemy had polluted all the oil that was found in the ancient Temple, the oil that was necessary for the kindling of the Perpetual Light. Only one small vial, still

bearing the seal of the High Priest, remained untouched. But that was hardly sufficient for one day's light. A miracle, however, occurred, and that light, which no one thought could last more than a day, burned brightly eight days, until the Jews were enabled to secure new oil.

This tale of course, symbolizes the tragic but glorious life of the Jew. Many were the times when the enemy polluted and destroyed every opportunity for the kindling of Jewish life. Again and again our enemies have said that the light of our life was short, that in a day or so it would be extinguished. But the miracle of the cruse of oil was re-enacted again and again. When all seemed darkest, when all seemed hopeless, the light of life in the Jew kept burning brightly, until new forces were developed and new strength was achieved.

We have the faith that this miracle will happen once again in our day. Despite the horrors of the inhuman persecutions which Jews are enduring in Nazi Germany, in Fascist Italy and in other lands, despite the feebleness of the light of Jewish life, that light will continue to burn. But while that miracle is being enacted, we Jews, living in more fortunate climes, must do all in our power, in the spirit of the ancient Maccabees, to provide the fuel so that Jewish life may glow brightly, like the *Ner Tamid*, for all times. In these days the two primary duties of every Jew must be to give to relieve the immediate distress of our brothers in the lands of oppression, and to build up the stronghold of Jewish life in *Eretz Israel*, the one land that holds out the hope for a Jewish life, which like the light in the ancient Temple, will be normal, natural and, we hope, ever-lasting!

—I. H. L.

REFUGEE BENEFITS

Benefits for refugee funds are being announced with gratifying frequency. Those humane undertakings should always be over-sold, and it is the duty of all of us not only to buy tickets but to watch for the dates and volunteer reservations.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

A NEWS item appeared recently in the daily press that should have aroused a great deal of interest among thoughtful Jews. In former years when even in America Jews took their religion and religious problems more seriously, and anxiously discussed every happening in their religious life, such an incident could not have passed by without making a striking impression upon the mind of every Jew.

The newspapers reported the novel and rather unique arrangement entered into between two of the largest and most prominent Reform Temples in our borough, by means of which they will henceforth hold their religious services on Friday evenings and Sabbath mornings jointly, one month in one Temple, and one month in the other. This arrangement does give the Rabbi of each Temple an opportunity to bring his message to two congregations instead of to one, and, of course, it has the added, if minor, advantage that it enables the Rabbi to cut down in his preaching schedule, and obtain more time for study and communal activity.

I am, however, not interested at this time in discussing the advantages or the disadvantages of such an arrangement. What does interest me, as an observer of Jewish life—especially of Jewish religious life—is the fact that *it was found necessary* that such a plan and such an arrangement should be devised. It is true that both of the congregations will continue their separate corporate existence, and that they will both continue to maintain their separate and individual Temple structures. The fact, however, that both of these congregations, prominent as they are, *found it necessary* to unite and to assume jointly the most important function of the Synagogue or Temple, namely, that of religious worship, would prove rather conclusively that in that function at least, Reform Judaism in this borough is far from making any progress whatsoever.

In studying this phenomenon in our religious life it must be remembered that one of these Temples was among

the first synagogues to be established in Brooklyn, more than three quarters of a century ago, and that the other Temple already represents a merger between itself and a third Temple, also among the first to appear in this Borough. In other words, we notice a definite trend in the life of Reform Judaism in Brooklyn. From the three major Reform Temples that were, we now have two, and these two have been obliged to take the first steps in merging their religious activities.

I do not want to imply by these statements that I hold any derogatory opinions of Reform Judaism or of the Reform Temples. I have high regard for the spiritual leaders of all of the Temples in our Borough. I am interested, however, in noting an historic fact, which cannot be passed over lightly.

The trend against Reform Judaism in this Borough, which, by the way, is to be noted also in many of the larger cities, is further evidenced by the striking fact, that whereas in the last fifteen or twenty years not one additional Reform Temple came into existence, more than a dozen large and successful Synagogues and Centers representing the Conservative school of Jewish religious thought made their appearance. This experience is duplicated in nearly every city of importance.

I will not discuss here the reasons for this trend away from Reform, interesting and enlightening as such a discussion would be. The fact of the matter remains that if each of these Temples were filled with worshippers on the Sabbath, if Jews would flock to their services because of their zeal for the Reformist interpretation and philosophy of Jewish life, there would have been no need of joining the two congregations for worship at one service.

To the credit of the leaders of American Reform Judaism it must be said that they too realize that Reform has been losing ground. At all of their recent conventions, both Rabbinic and lay, the one problem to which they give most concern is how to put new

life into Reform and thus enable it to become a vital influence in the religious life of Jews. They realize many of their mistakes in the past and are trying hard to rectify them. There is a new appreciation of the value of ceremonies and rituals both in the Synagogue and in the home, and a new realization of the value of the Hebrew language both for Synagogue prayers and for the religious school.

Perhaps this counter-reformation may help the Reform movement to live on. But even these attempts, it seems to me, cannot stop altogether the recession and the downward trend that is everywhere noticeable in the one-time vigorous and energetic Reform movement — a recession which this action on the part of the two Brooklyn Temples amply reveals.

Israel H. Levinthal

HEBREW PERIODICALS

THE number of learned periodicals published in Hebrew in Palestine is indicative of the cultural life and progress of the country. There is, for example, *Zion*, a quarterly for research in Jewish history, issued by the Palestine Historical and Ethnographical Society with the assistance of the Bialik Foundation.

Moznaim is the monthly organ of Jewish Authors' Association.

The Habimah Players have their monthly, concerned, of course, with the art of the theatre.

Mark Soliterman's articles on Benjamin Disraeli will be resumed in the next issue.

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PALESTINE vs. TANGANYIKA

REALITY vs. MIRAGE

By WILLIAM I. SIEGEL

It is a revealing commentary on the eternal anomaly of Jewish life in the *Goluth* that we are compelled to be pessimistic even about benefits offered and that we must beware of gifts even though they come from friends and not from professed enemies. The advice of Cassandra is an effective counsel of caution for us and an incident of Greek mythology becomes a vital truth for modern Jewry. "*Quidquid est timeo Danaos et dona ferentes.*"

No happening in the history of a quarter-century or more has so stirred the emotions of the Western world or created in it such unanimity of condemnation as did the excesses against German Jewry which culminated in the rapine and pillage of November. In America members of every religious sect, followers of every profession, leaders of all shades of political and economic opinion, united in an instantaneous and continuing volume of protest which has been truly the voice of a great and humane country. That protest has had additional significance in that it spoke not only on behalf of Jews but in defense of fundamental human rights and in growing recognition of the fact that the violation of Jewish safety and Jewish status was an attack upon every principle of democracy throughout the world. In England also the reaction of all classes of people has been the same. Even those in England who either felt or expressed no displeasure or shame over the violation of Czechoslovakia and the other instances of power politics in Europe have vigorously reprobated this last display of Nazi *kultur*. To this extent Jewry has had some balm, some soothing although by no means healing, ointment for its wounds.

Added to these private and personal reactions, governmental England has made proposals for the amelioration of German Jewry's lot which take the form of emigration to other lands. When we consider that this is the first time in twenty centuries of wandering, expulsion, settlement and resettlement over the face of the globe that a government has sponsored such action on behalf of Jews, we are com-

pelled in the first instance to feel a sense of gratitude. Nevertheless, that gratitude properly is for a right recognized and not for a favor granted; nor does it imply or compel any surrender of the right to weigh, examine, consider and ultimately to judge the merits of the proposal. While custom and adage forbid too close an inspection of gifts there is no similar prohibition concerning an examination of the terms of a contract.

And in truth and in fact, whatever may be proposed to the Jewish people as a solution for the so-called Jewish problem is the basis of a contract. This Jewish problem in reality is no Jewish problem at all but completely non-Jewish in the sense that it is created for Jews by the action of non-Jews against Jews. When, therefore, non-Jews make offers for Jews to accept there is in the contract sense a consideration on both sides. The non-Jew gives up the historic right or privilege which he has enjoyed, of persecuting the Jews. The Jew in return gives up, in his new security, the dubious privilege of affecting the economy and the moral peace of that same world in which he has suffered to the disquiet and discomfort of the decent elements of that world. It may be said that this is a strained approach to an offer which is unparalleled in the history of Jewry. It is strained only, however, to those who consciously think or sub-consciously believe that anything is good enough for the Jews. We who agree with Dr. Stephen S. Wise that Jews may be wanderers but never beggars reserve the right to examine even the gesture of a friend on the basis of co-equality.

Prime Minister Chamberlain has proposed the resettlement of German Jewry in certain of the less densely populated areas of the British Empire—particularly, Tanganyika, Rhodesia and British Guiana. All of these territories are tropical or sub-tropical and in none of them has any development taken place. They have so far none of the necessities of civilized living. Tanganyika is a former German colony and the Reich has already de-

manded its return in the customary strident tones of Nazi diplomacy. Even if there were no other objectionable features to the proposal, the mere inclusion of Tanganyika in the list of selected countries would in itself compel serious doubts of the sincerity of Chamberlain's offer. We know that the problem of the German Jew is not merely where to put him. In a certain sense it is an even greater problem how to get him out of Germany and started on his way to *Ullima Thule*. Not only is German Jewry being held for ransom as definitely as any victim of a kidnapping snatch; it is being so held under an obvious determination that even the payment of ransom shall not completely end the suffering of the victim. Mr. Chamberlain is the man who at Berchtesgaden and Munich had an opportunity to see in operation the furious arrogance of Nazi leaders and he cannot plead ignorance of the certain and tellable effect on the Nazis of offering Tanganyika to the Jews. It was exactly like attempting to pacify a tiger by the offer of a fresh victim.

It may be said that all this is a metaphysical consideration and that we have no right to determine the good or bad faith of the prime minister in this manner. Let that be admitted *arguendo*. There is at least one definite circumstance which both amplifies and proves the indictment. Immediately following the Nazi outrages the *Yishub* in Palestine offered to take into Eretz Israel ten thousand German Jewish children under the operation of the Youth Aliyah and shortly thereafter the *Vaad Leumi* proposed to find homes and employment for one hundred thousand adult German Jews. It must be obvious that if the British Government were really seeking a practical outlet for German Jews it would take the means immediately at hand rather than search about for measures which must inevitably postpone the exodus of Jews from Germany for a long period and in the meanwhile leave them to their increasing misery and degradation. This is so self-evident a proposition that it can be debated and denied only on the

plane of sophistry. Nevertheless, the government has summarily rejected both proposals on the specious ground that to permit such emigration into Palestine by Jews would prejudice the forthcoming conference with the Arabs. The government has thus weighed in the balance the incalculable totality of German Jewry's suffering, sorrow and horror which is a known fact against the intangible and nebulous potentialities of a political program which may not eventuate. For it is even now not accurate to speak of the Jewish-Arab-British conference as anything more than a mere possibility. The conference may not be held at all; for the cynical rejection of the Youth Aliyah offer has already created strong Jewish opinion against any participation in the conference. And even if the conference is ultimately held, the present possibilities at least, for a fruitful result do not appear very promising. Parties to a conference must meet each other under circumstances which allow of the creation, if not the existence, of a common basis of understanding. The treatment by the British of the Youth Aliyah offer and the intransigency of the Arab leaders very considerably negative the possibility of such an understanding in advance of the conference itself.

Let us, however, be the conventional "practical person" and examine the Tanganyika proposal without introducing the perplexing element of pride or sentiment. Even so, the plan is not and cannot be a feasible one. The mere physical difficulties and the costs of settling large bodies of urban dwellers in the territories offered are incalculable. Months must elapse before proper surveys can be made to mark out the limits of available land. Thereafter, forests must be leveled, houses built, public sanitation provided and all of those measures taken which are essential to decent living. Years will pass before even the thinnest trickle of emigration can begin to flow into these countries. And in the meanwhile Jews cannot walk the streets of Germany nor Jewish children enter its schools. The destroyed and desecrated synagogues cannot be rebuilt. The concentration camps are daily being increased in size and replenished with inmates. Daily the ingenuity of German anti-Semitism becomes sharper and more refined and more detailed in method and practice

—and Mr. Chamberlain offers us not a release but a panacea! There is land and freedom and dignity and hope in Palestine—but these Mr. Chamberlain finds unavailable and unusable. Either the man is a cynic beyond hope or he is so palsied with fright over the privileges of his own Tory class that he cannot see beyond the covers of Burke's peerage and into the homes and hearts of Germany's Jews.

On the basis of these physical factors it is possible for Jews to feel less than gratitude toward Mr. Chamberlain. Nay, more, it is even possible for Jews to feel a considerable scorn for Chamberlain's pettifoggery. It is not impossible in fact, or improper (in the light of the wounds of the ten thousand children whom the Chamberlain government is keeping out of Palestine) to contemplate Mr. Chamberlain as a modern Herod. Infants can be massacred spiritually as completely and effectively as they can be destroyed physically. Unpleasant as it is to say and to think, Mr. Chamberlain has managed to increase those decorations and symbols of evil knighthood which he achieved in Czechoslovakia three months ago.

Nor are these the only counts in the indictment. Chamberlain has done something to the Jewish soul which even the Nazis in five years were unable to do. Jewish suffering in Germany has followed the immemorial pattern of Jewish history. But Jewish reaction there has spiritually been equal to the test. There is an indestructible residuum of hope and faith in the Jewish people which has always enabled it to bear its scars proudly. Sufferance has been the badge of our tribe, but even that yellow badge has glowed brightly because of the spiritual reactions of the Jewish people to its worldly shame. That attitude which can offer us Tanganyika is a bad one in itself; but it is infinitely worse in that it has been able to persuade many Jews to be ready to accept Tanganyika, not for themselves in the lands of their own security, but for their brethren in Germany. We know of many groups, both in America and in England, occupying high places in these countries, who have grasped eagerly at Tanganyika and all that it implies as a solution to the Jewish problem. We also know that at the recent meeting of the Actions Committee in London these people were persuaded only with great difficulty to include Palestine with Tanganyika among the

places which they mentioned as a possibility of refuge for Jews. Mind, they did not speak of Palestine in its true sense as a home for the Jewish people, but only as one more place of refuge! Therefore, these Jews have *pro tanto* stamped their people as a refugee people and they even have unconsciously accepted for them the status of a second class element among mankind. Tanganyika with all its limitations and all its drawbacks—and all its implications — is something for which Jews are grateful! And yet no decent self-respecting race or creed or class can really be grateful for the leavings of an imperial policy. And even if we should admit that this is too severe a judgment, nevertheless, it cannot be denied that so far as these Jews are concerned, they have certainly drawn a line of demarcation between themselves and their German brother, on one side of which they stand as superiors and on the other side of which they place him as an inferior. That superiority is, of course, one of fortune and fate only; and it is deplorable, to say the least, that there can be Jews with so obtuse a mentality that they are unable to evaluate correctly the real nature of such differences. It is putting it very mildly indeed, to say that it is deplorable that these Jews cannot understand that the only practicable and decent solution for an immediate problem must be found within the historic background and ultimate destiny of the Jewish people.

Now, more than ever before, we must insist on the thesis that only in Palestine lies the cure for the evils which create the so-called Jewish problem. We cannot in this place, of course, give adequate discussion to a problem which encompasses the outlines of the earth and has lasted through a great portion of recorded history. It must suffice to say that probably the major reason for anti-Semitism lies in the defenselessness of Jews as a landless people. There is something in human nature which makes it distrust the strange and the different and which at the same time forces its lower elements to persecute those who are strange and different. Wherein lies the difference of the Jew? An all-inclusive answer which comprehends many factors, spiritual, moral and physical is that unlike every other people in the world he has no place of his own. He always comes

(Continued on page 21)

THE REMARKABLE MAN WHO WAS SOLOMON SCHECHTER

By DR. ISRAEL H. LEVINTHAL

HAPPY and fortunate is he who was privileged to have known personally the sainted Professor Solomon Schechter. If you once saw him, you could never forget him. As the author of this fine biography says: "It is difficult to describe the living Solomon Schechter. The librarian of Cambridge University Library wrote that nothing could give a sufficient notion of him to a person who never saw him."

It was his unique personality, even more than his scholarly attainments, great as they were, that made Schechter the outstanding figure in American Jewish life, "Physically he was like a rock, massive and all of a piece. . . . He had a leonine head crowned with a shock of shaggy auburn hair, a shaggy auburn beard, flashing blue eyes which looked straight and piercingly and possessed magnetic power, broad shoulders, and beautifully chiseled hands." When he entered any society, he instantly dominated it by his vivid and brilliant personality. As the author puts it: "The French saying that every man of learning is more or less a corpse was essentially untrue of him."

In this interestingly-written biography, Professor Bentnich traces the childhood and early life of Schechter in his native Roumanian village, his studies in the various Yeshivoth, and then his search for wider fields of studies in the universities of Vienna and Berlin. In Vienna he studied, in the Beth Hamedrash, under the guidance of three outstanding Jewish scholars, Isaac Hirsh Weiss, Meir Friedmann and Adolph Jelinek, all of whom deeply influenced this *Ilui*, or prodigy, whom they learned to love. In Berlin he became the pupil of Moritz Steinschneider, the greatest Jewish bibliographer of the time, and many other great masters of Jewish learning.

We follow his career in England, where he goes first as the tutor of the late Claude Montefiore, and finally as Reader of Rabbinics at Cambridge University. When Montefiore, who

studied at the *Hochschule* in Berlin together with Schechter, had to return to his native England, he was advised by the scholar Frankl "that if he would take Schechter he would have with him the Hochschule and the University."

His arrival in England was instantly felt by the intellectuals of the community. He burst upon the group "like an explosion bomb, or like a blazing comet in an intellectual sky." The reader will find a fascinating account of his relationship with, and influence upon, such men as Israel Zangwill, Joseph Jacobs and a host of other distinguished British writers and scholars. How this Rumanian *Yeshivah bachur*, who came to England in his early thirties, mastered the English language to such an extent that his style was likened to Ruskin's and Carlyle's, how he won the friendship and the esteem of the outstanding philosophers, scientists and historians teaching at Cambridge, is described for us in a style that fascinates the reader. And then we read of his discovery, miracle-like, of the *Genizah* at Cairo, a discovery which revolutionized the entire science of Judaism, which opened up rich hidden treasures in every field of Jewish studies.

And finally we read of his coming to America, in 1902, when he was called by the great Jews of that day, Judge Mayer Sulzberger, Dr. Solomon Solis Cohen and Louis Marshall, to become the head of the reorganization Jewish Theological Seminary of America. It is a story that must be read in detail and cannot be summarized in a brief review. It forms one of the most interesting chapters in the history and development of Jewish life in America which no serious student can afford to miss. His coming to America marks an historic milestone in American Jewish life, the influence of which is still felt. The famous physician and poet, Dr. Solomon Solis Cohen saw in his arrival the counterpart of the coming of Rabbi Moses ben Enoch from Babylon to Spain one thousand years earlier, to carry the torch of Jewish learning from a coun-

try of decline in the East to a new promised land in the West. Mention was made of his remarkable English style. Even when he wrote on technical subjects, the writing was that of a master stylist. When he published his "Aspects of Rabbinic Theology," one writer remarked that, "while some rabbis make of current novels their theology, Schechter had the faculty of making rabbinical theology as interesting as a novel."

Strange, but all through his many years of life in Vienna and Berlin, and later during the happy period in Cambridge, he had a deep-rooted longing for America. In his childhood days in Roumania one of the heroes of his heart was Abraham Lincoln. It seemed as if he had a mystic feeling that his destiny was to be bound up with this land of liberty and democracy. Nine years before he came to the United States, he wrote to Dr. Alexander Kohut, the great rabbi and scholar, who was then interested in the old Seminary: "What is your College doing? America must be a place of Torah, because the future of Judaism is across the seas. You must make something great out of your Institution if the Torah and wisdom are to remain among us. Everything is at a standstill in Germany; England has too few Jews to exercise any real influence. What will happen to Jewish learning if America remains indifferent?"

How the Seminary took on new life under his leadership, how it became the center and rallying point of Jewish scholarship, how Schechter became identified with the Zionist movement, his founding of the United Synagogue, his influence both upon the Reform and the old fashioned Orthodox groups, and above all his direct influence upon the promotion of Jewish learning,—all these and much more are told to us by a writer who knew Schechter well, and who had at his disposal his private correspondence and other material, which reveal much that was unknown except to Schechter's most intimate co-workers.

*Solomon Schechter—a Biography, by Norman Bentnich. The Jewish Publication Society, Phila., 1938.

But it is the chapter on Schechter, the Man, that is most illuminating and most fascinating. He possessed an almost uncanny power of observation, penetrating the very heart of individuals or events. It is interesting to note that almost sixty years ago, this Roumanian immigrant coming to fashionable and cultured Berlin was able to sense the brutal savagery of anti-Semitic students and teachers. They impressed him as "caps and gowns covering naked savages." It is in Germany that he discovered the "Higher Criticism" of the Bible, which he so aptly characterized as the "*Higher Anti-Semitism*." "God punished the Bible by delivering it into the hands of the Germans," was another of his striking phrases.

After the fall of Louvain and the destruction of its library during the World War, he said to his son: "My next book shall be by Professor Butcher (the English equivalent of Schechter, which was not, indeed, German, but was German-sounding). I won't have them think that I belong to this people of barbarians."

In fact it was his *bon-mots*, his clever repartee, that best reveal the brilliant flashes of his mind. It is a pity that he had no Boswell to record his daily sayings.

The extreme Reformers, who wanted more and more to de-Judaize the Synagogue, he characterized as "*our amateur Christians*." To a student who showed greater proficiency in elocution than in study, he said "the vocal organs were not meant to cover up ignorance." "It is impossible to argue with transcendental ignorance," was his retort to a would be intellectual.

Of another, who paraded knowledge though he knew little, he spoke as one who possessed "the encyclopedic ignorance of the highly uneducated." After an explosion of temper, which was not unusual, he would say, "I beg my pardon," and be as gentle as a lamb. On one occasion, when a lady in a drawing-room asked him his ideas on the immortality of the soul, he replied: "You cannot dance on one leg, and discuss immortality on the other."

His wit, like his repartee, was quick, brilliant and capable of disarming an opponent. He attended a meeting once in the vestry-room of Temple Emanuel in New York, where smoking was prohibited. Schechter, who was an inveterate smoker, disregarded the pro-

hibition and when his attention was drawn to the notice he replied: "This is not the first time that the law of Sinai has been broken in Temple Emanuel."

When he spoke at the inauguration of the new buildings of the Hebrew Union College at Cincinnati, the institution representing Reform Jewry, one of his former students, who had gone over to the reform camp, said to him: "Is Saul also among the prophets?" "Hush," he replied, "I am looking for my father's asses." To a reform rabbi who declined a cigar because he did not smoke, he said: "Then what do you do on the Sabbath?" One of the cleverest and truest sallies was: "Semitics do not pay; anti-Semitics do!"

It is hardly possible to repeat here all the flashes of brilliance quoted by his biographer, though sufficient is given here to show the human side of this interesting and gifted personality.

He knew how to evaluate people and appreciate talents and abilities of those who truly possessed them. More than thirty years ago, he recognized the unique gifts of that greatest of all Jewish women of to-day, Henrietta Szold, with whom he maintained an

abiding friendship from the time of his first arrival in America. "She has a conscience, she has style, she has a soul,"—he said of her.

Harvard University conferred upon him in 1911, the honorary degree of Doctor of Letters. It was the first occasion on which a Jewish scholar was thus honored by this great university for his achievements in Jewish scholarship. In conferring the degree, he was described as "expounder of his people's ancient law, the discoverer of lost records, tireless in amassing, and generous in sharing his vast knowledge, his vast store of knowledge." Not one word of exaggeration is to be found in this citation. No truer evaluation of his genius and greatness could be given. To quote the words of the author: "Schechter, above all men of his Jewish generation, was the emblem of the fusion of the old Israel and new Israel, of the old and the new world of Jewry."

It is to the credit of Professor Bentsen, that he has brought back to life this great, unique figure of modern Jewish history, so that we may all the more appreciate his deathless contribution to Jewish life.

The First Installment Of A Notable Work

DR. Michael Higger, who is known so well to many in our Center because of his connection with our Institute of Jewish Studies for Adults, has recently published a new work in the field of Talmudic literature which will undoubtedly win for him the praises of all lovers of Rabbinic lore.

Dr. Higger has already done much to enrich the field of Jewish scholarship. He has given us a number of fine editions of the *Masechtot Ketanot*, the smaller tractates of the Talmud, which are to-day the standard critical editions of these texts.

His new work, is called "*Ozer Habraithot*," and is the first volume of what will eventually be a set of about fifteen volumes, containing a collection and classification of all the *Beraitot* that are found in the Babylonian and in the Jerusalem Talmud from some Rabbinic work that existed during the early Talmudic period, but which has since disappeared. Such a passage quoted from those lost collections, as well as from early Tannaitic works which still exist, as the *Tosephta*, *Mechilta*, *Siphra* and *Siphre*, was

termed a *Beraiṯa*, meaning an *extraneous* Mishnah. This term was used to distinguish those passages—given a subordinate position—from passages in our *Mishnah*, that is, the authorized Mishnah of Rabbi Jehudah Hanasi. The *Beraitot* are often found to be conflicting with each other or with our authorized *Mishnah*, and in such a case the Talmud usually displays great ingenuity and subtlety in the attempt to reconcile them.

To appreciate the immensity of the task to which Dr. Higger now dedicates himself, it is sufficient to note that there are about 18,000 of such quotations in the two Talmuds. He has already devoted five years of patient labor to this work. He has examined the Talmudic manuscripts and has found, for example, in the Munich manuscript about two hundred *Beraitot* which are not found at all in the printed editions both of the Jerusalem or of the Babylonian Talmud.

The work is valuable not only because of the systematic classification of all these passages and the critical

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A DRAMA OF DEMOCRACY

By JACOB KAPLAN

TO every lover of democracy Robert E. Sherwood's *Abraham Lincoln in Illinois* is a drama of the utmost social significance. It is one of the outstanding plays the American theatre has produced, certainly the most significant of our historical dramas.

An overabundance of plays of the historical genre have appeared, but these, strangely enough, have shown more concern with the piquant side of the biographies of English queens rather than the rich, democratic traditions of American history. We have had, for example, a number of historical dramas concerned with the intrigues of Queen Elizabeth. Quite true it is that the personal life of this ruler, rather ostentatiously labeled the "Virgin Queen" by the English historians, presents some lurid aspects that offer a profitable subject to the playwright.

The American dramatist, sensing the grave concern of the American people for the threat that Nazism and Fascism present to American democracy, realizes more and more that his native audience demands historical plays more germane to his life than the Queen Elizabeth type — plays which will lucidly reveal the democratic, liberal heritage of the American. This and this alone explains the sudden emergence in the current season of three plays devoted to Abraham Lincoln—the Federal Theatre's production *Prologue to Glory*, Paul Horgan's *Follow Me Ever*, and Robert Sherwood's play. This reason also provides the why and the wherefore of Elmer Rice's *American Landscape*, the essence of which is an evocation from the past of the spirit of American democracy. We can expect that to whatever degree the Totalitarian States strive to inject the poison of their anti-democratic doctrines into our Democracy, to an ever-accelerating degree will the American dramatist develop an anti-toxin in the form of a didactic theatre devoted to the elaboration of the American principles of liberty and freedom.

Only from this viewpoint can one understand the real motivation inspiring Sherwood's play. Of course, Sherwood has given us a composite picture of the personal life of Lincoln

in this play. We are shown a Lincoln who in early years was somewhat of an unbalanced, semi-mystical character who developed a fear of death which became a veritable psychosis. When Anne Rutledge, Lincoln's youthful sweetheart dies, only the intervention of his friend, Bowling Green prevents Abe from committing suicide. Lincoln's life with Mary Todd is portrayed as a stormy one. She is revealed as having plagued Lincoln with her shrewishness and inspired him at the same time to stiffen his somewhat vacillating personality and will, driving him on toward greatness.

This personal portrait, however, is of doubtful value. The real value of the play lies in the treatment that it gives us of the development of Lincoln's democratic credo. There is but little augury of the great humanitarian in the inception of his career as a public figure when he runs for the legislature on a conservative ticket in opposition to Andrew Jackson's liberal platform. Nor do we find Abe improving much on his somewhat reactionary position a decade later, in 1840, when he is a well-established attorney in Springfield, Illinois. When Herndon, his abolitionist law clerk, beseeches him to interest himself in the question of slavery Lincoln says: "I will have nothing to do with these Abolitionist agitators — these men threaten society and the unity of this country." Subsequently, he refuses to run for Congress on the grounds that it would necessitate a distasteful immersion in the troublesome problems of slavery. "I'm not a fighting man," says Abe. Thus was the early period of the life of the man known to our history as "The Great Emancipator."

The turning point in Lincoln's life comes when wanderlust spirits him to the scene of his boyhood prairie home after Green's death. Here he meets Seth, a boyhood companion, who had migrated to the West. Seth imparts to Lincoln the great resolve of the West to keep the United States free and democratic even if it is essential that the North secede from the slave-holding South and join with Canada. Now

for the first time Lincoln clearly realizes his destiny—to go back into public life and restore and rededicate the United States to its original ideals of freedom and equality.

The play from this instance becomes a crescendo of Lincoln's rise to a higher and higher liberalism. We see him thundering against Stephen Douglas in the famous debates—"This country cannot permanently endure half-slave and half-free." Most solemn is he when he ascends to the Presidency in the shadow of secession. "We realize," says he, at this point, the end of the play, "that democracy faces a most critical period. But no matter what happens, democracy will not pass away."

The play is without question the most passionate and lyrical restatement of the spirit of American Democracy that we have in many a year. Thirty years ago such a work would not have been written. Now when the ogre of Nazism threatens to devour the entire world the play becomes especially significant to every liberal-minded individual, and to the Jewish people. No doubt exists in any spectator's mind that Sherwood is speaking pointedly to his contemporaries when he has Lincoln deliver his rebuttal at the beginning of the third act in a speech which is the salient one of the play. After castigating the tyrannical principle that prompts one race of man to be unjust or oppressive to another race, Lincoln says:

"As a nation we began by declaring 'all men are created equal.' There was no mention of any exception to this rule in the Declaration of Independence. But we now practically read it 'all men are created equal except Negroes.' If we accept this doctrine of race or class discrimination, what is to stop us from decreeing in the future that 'all men are created equal except Negroes, foreigners, Catholics, Jews, or the poor people'."

Here is part of a great soliloquy, as apropos in our own day as were Hamlet's and Macbeth's reflections on life and death in Shakespeare's day,

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WORLD OPINION

A SURVEY OF INTERNATIONAL PUBLICATIONS

IN BUCHENWALD CONCENTRATION CAMP—A PRISONER'S OWN STORY

Retold by "Cinna" in the London "Time & Tide"

(The Voice that Cinna relays is that of a released prisoner from Buchenwald Concentration Camp. There have been references to this Camp in the "News Chronicle" and the "Manchester Guardian," but we believe that this is the first account by an actual prisoner. It will be appreciated that we cannot give his name, for obvious reasons, but we are in possession of all the facts of his case and are confident that his information is absolutely reliable.)

THERE was something uncanny about the man when I saw him again; it must have been his head. He used to have wavy hair, nicely kept. Now it was just a week's crop thinly veiling a nasty bump on his skull. That's where a Storm-Trooper's boot gave him the farewell kick in Buchenwald Concentration Camp, in the very centre of the Third Reich, six miles from Weimar, the town of Goethe and the late German Constitution. This is the story he told:

* * *

Buchenwald Camp, in its second year now, is to be the Third Reich's biggest when completed. Its present 8,000 inmates are forced to work a thirteen-hour day, Sundays included, to complete accommodation for 20,000 prisoners in wooden huts and for 10,000 Storm Troop Guards in stone buildings. At present, there are 4,000 guards almost exclusively of the "S.S. Standarte Thuringen," but wearing not the customary black of Hitler's own bodyguard, but a special grey uniform with black lapels.

The Camp is surrounded by barbed wire, electrified after dark; there are as well several machine gun towers and, during the day, armed sentries every twenty yards. The prisoners are grouped in companies of roughly five hundred. Their bunks are generally three on top of each other. They used to have three to five wash-basins for 500 men; latterly the average has improved to twelve. Blankets are now

provided. Conditions were worse last winter, when out of (then) 2,500 inmates, 1,000 had limbs frozen.

Besides the recent influx of 1,200 odd Jews there are 6,500 "Permanents" classified "Political," "Professional," "Work-shy" (about 2,000 each) and "Bible Society" (500). "Political" is self-explanatory, but the other classifications require comment: "Professional" (*Berufseverbrecher*) stands for ex-convicts not allowed at large, although they have served their prison sentence. The group includes many who have served trifling sentences for minor offences, decades ago. "Work-shy" (*Arbeitsscheue*) is the category mostly comprising tramps, etc., picked up in the streets, but also many decent workers who have refused forced assignments such as fortification labor which would take them away from their homes and families. The *Bibleforscher* are Christian Scientists and others of the "conscientious objector" type. Almost to a man, they are in camp because they have ostentatiously refused to say *Heil, Hitler*. They refuse to say it even now, although the favorite game of S.S. Guards (boys of twenty mostly) is to address them with a *Heil, Hitler* and kick them when they fail to answer. They are recognizable by large purple triangles sewn on to their coats. "Political" have red triangles, "Professionals" green ones and "Work-shy" black ones.

The Jews gave a special problem to the authorities' orderly Teutonic mind. The orders were that they should be classified in one of the existing four categories, and that they should get a special yellow triangle placed upside over the other one, so as to form a "David's cross." But what color for the basic triangle? Hardly any case would be fitted by green or red, let alone purple. So most of them were simply given the black of the "work-shy," although there are a great many prominent doctors, lawyers and merchants among them. They all came in with the big "drive" of June 13th and 14th. There were two special trains from Berlin, one from Silesia and one from the west. At the Camp they

were organized in special Jew Companies. They meet the others at work and roll call; but none of the Aryan prisoners lodge with them, with one exception: a Storm Trooper who, in the course of the triumphant march into Vienna, was caught "committing race-defilement" with a Jewish prostitute. By way of a special punishment he has been put with the Jew Company, but by way of a special favor he has been appointed "foreman" with punitive privileges; he is more brutal than even the most fiendish of his unpolluted comrades on the other side of the fence.

* * *

The special position of the Jews in Buchenwald can be gauged from the impossibility of classifying them; the only reason for their being there is to put the fear of God in them and force them and their kin to emigrate post-haste, leaving all their property behind to swell the new special Goering fund. The authorities do not in the least try to disguise the motive. Whilst normally prisoners in Buchenwald are allowed two letters a month, Jews can write as many as they please to relations and lawyers, provided these letters deal exclusively with arrangements to speed-up emigration. They are actually encouraged to write such letters. The Commandant of Buchenwald, Standarteführer Koch, on June 15th, addressed his newly arrived batch of Jews: "You swine have had five years to emigrate and failed to do so! Just you watch us ginger you up a bit here!"

The majority of the older prisoners (there are a few over seventy and several over sixty in Buchenwald) cannot possibly survive the treatment. According to evidence from two men assigned to cart away corpses, some 120 of the Buchenwald Jews perished within six weeks after June 15th. Forty have been officially admitted by authorities for about half of that period. Almost every day, one or the other of the older men drops dead at roll-call, which entails standing anything from one to three hours after work. Some have run berserk, many commit suicide, the simplest form being to run

against the electric wire at night, or during the day to break the rule which forbids approaching to within six feet of the sentries, on penalty of instant death.

The Jews receive only half rations of food because, during the first days, it was observed that some of the older Jews unable to eat were giving away part of their rations. The routine of the day is the same for all prisoners with no change on Sundays: Reveille at 3:30 a.m. Roll-call between 4 and 4:30, generally lasting more than an hour. March out to work at 6. All prisoners, at present, do building work, felling trees, carting wood and stones, digging excavations, etc. They are under constant surveillance of guards and foremen (fellow-prisoners picked for their brutality). Work from 6 to 12. Interval from 12-12:30 (permission to smoke.) Work from 12:30 to 4. From 4 to 6 or later: Roll-call. After that, food is handed out and then, if still time, work goes on till 8. The warm evening meal consists of about one pint of stew. One and a half pounds of bread and about one and a half ounces of margarine and a herring or a bit of sausage are handed out at night. All this, the prisoner must make do for the forthcoming workday, because he will get nothing till next night, except a mug of coffee in the morning. Prisoners are allowed to draw up to thirty marks per month of their own money to buy cigarettes and supplementary food. They are not allowed parcels, and they often have to line up for hours several times before they get their money. This they mostly do in their scanty free time after 8. Lights out at 9:30.

Any, real or alleged, breach of discipline—such as smoking or eating or other laxity during work—is severely punished, usually by birching in public: anything from 15 to 20 strokes, sometimes in several bi-weekly instalments. Another common form of punishment is to have to stand up for so many hours tied to a tree. Most dreaded of all is what prisoners call “bunker”: solitary arrest in a small cell, darkened for 23 hours of the day, with warm food every fifth day only. Any severe breach of discipline, such as grave insubordination is punished by instant death.

Once, last March, two Buchenwald prisoners, Foster and Bagatzki, managed to escape after slaying their guards at work with a spade. Foster

got across the frontier and is now safe. Bagatzki was recaptured and sentenced to death. So far, newspaper readers may remember the case. What never got into the papers is how Bagatzki's sentence was carried out. He was not beheaded (according to Goering, “the good old German method”) he was hanged. He was strung up in Buchenwald Camp, at roll call, for prisoners to see. This happened just before Whitsun, and the body was kept on view, all through Whit-Sunday and Monday. The gallows, especially erected, is still there.

* * *

I would like to end in a human note: sometime in July one of the S.S. guards happened to find a wounded fawn in the forest and brought her into camp. All the other officers and guards took care of the little animal and helped to nurse it back to health, even now it is a touching sight to see grim Standartenführer Koch and Oberführer Rodel and Oberscharführer Hartmann fondling the little thing with infinite care.

IMMIGRANTS AND MONEY

The New York Daily News Advocates Liberalization of Immigration Laws on Economic Grounds.

An Editorial in The News

THE other day, in an editorial suggesting that it might be wise to reconsider our postwar crackdown on European immigration, we promised to devote another editorial sometime soon to the question of where these newcomers would get the money to buy the things they needed after they got here.

Anybody who dogmatizes on this subject of immigration is foolish, we think. We have no wish to be dogmatic in suggesting that what this country needs is more domestic consumers for its almost yearly overproduction of foodstuffs, and that if we could bring in those consumers we might ease off a multitude of stresses and strains now tormenting our economy.

We object, therefore, to the dogmatism of those who dismiss the whole matter as disclosed by the Immigration Act of 1924 and the quota laws of 1929. Those people have not necessarily invulnerable knowledge on the subject.

Here's one illustration of what we mean. We don't know, because there is no continuous unemployment census as there ought to be, but there are thought to be about 10,000,000 workers out of private-industry work now, meaning about 30,000,000 people dependent on work or home relief—or relatives. Suppose those 30,000,000 people were somehow eliminated, by mass migration or otherwise.

Do the opponents of increased immigration (the American Legion, for one) suppose that this would solve our economic troubles? We can't see that it would. Indeed, we think things would be worse.

Our 30,000,000 people disconnected with private-industry payrolls are nevertheless eating food, wearing clothes and consuming fuel. Our productive apparatus is geared to provide for 30,000,000 people, and then some. Our farms are similarly adjusted.

If we should cut our population to 100,000,000, it seems obvious that the gluts from which we often suffer would become overwhelming; that the remaining 100,000,000 of us would be smothered economically and financially.

May it not be just possible, then, that if we could step up our population to 145,000,000 or 150,000,000 a lot of our other economic burdens would be eliminated along with those surpluses?

We aren't arguing that we should try to increase our population by 10%—13,000,000—all at once, or in a year, or in two years, by throwing down all the bars and subsidizing immigrants in million batches. The largest number that ever came in in one year under the old loose immigration laws was 1,285,000, in 1907. That would be a good maximum for these times, we should think. Present maximum under the quota laws is 153,900.

And if each incoming alien were required to bring in some cash—say \$200 or \$300—so much the better.

As to the question of where the money is coming from—it is axiomatic that new demands make new business and new jobs.

If we let those people in, they will have to eat food and wear out clothes and burn up fuel and live in houses. Those necessities will find their way to those people somehow, we believe; and money will circulate and new wealth be created.

They will have to have newspapers in their own languages, night schools to teach them English; churches, thea-

tres and sports arenas to go to; cars, after a while, to ride around in, and roads to ride on.

This country isn't built up yet. There is plenty more work to be done in it; plenty of improvements to be made.

We made great strides in the decades of unrestricted immigration, because we were forced to do so by the remorseless pressure of those human tides coming in from Europe. We slowed down when we cut down those tides.

Our belief is that it would happen again, to the great benefit of the country, if we were to revise our immigration laws once more. Certainly it is a matter for calm debate and serious examination; not one for dogmatic fingerpointing and shouting-down on either side.

In order to make this or any other immigration policy stick, we must always have the best Navy in the world.

HOW PERSECUTION HAS AFFECTED JEWISH EDUCATION

From an article by Leon Fram, Rabbi of Temple Beth-El, Detroit, in "Religious Education"

HOW is religious education affected by social catastrophe?

Before the World War, Orthodox schools were concerned mainly with transmitting to the children a knowledge of the Hebrew classics—the Bible and the Talmud. Reform congregations were concerned mainly with instilling into the children the generally accepted human virtues. The World War as such might have made no difference in this education atmosphere. If Jews had merely shared in the general poverty and suffering attendant upon the war, no critical change might have taken place in the Jewish educational field. Since, however, as a result of the psychic aberrations produced by the war the Jewish people became a special object of attack and a selected scapegoat for the suffering of mankind, the important shift in educational emphasis which we have reported above took place. This emphasis is in the direction of unity and vitality. Every possible bond of unity which joins one Jew to another across space, and joins every Jew to his people across time is being revived and reinforced.

Among these bonds of unity are the Jewish faith in one God, the Hebrew language, Jewish ritual, symbol, custom, ceremonial and folk-lore, the record of Jewish history, the classics of Jewish literature, and the cultural by-products of these in the form of art and song, and the creations of contemporary Jewish literary genius. While in some schools the Hebrew language is very intensively taught, very few educators even dream of the use of the Hebrew language as a medium of daily life, except in Palestine and in those eastern European countries where Jews have cultural autonomy. It is felt, nevertheless, that language exercises an almost magic power over sentiment and that a Jew who has had even a superficial introduction to the Hebrew language is capable of feeling a deeper sense of identification with his people than a Jew to whom Hebrew is unknown. Therefore, even if Hebrew is taught only a half hour a week and all that is accomplished is that the language on the Prayer Book page is made to look familiar rather than foreign, something has been achieved for Jewish survival. Similarly, while there is a renewed enthusiasm for symbol and ritual on the part of Reform Jews, this by no means indicates a retrogression from Liberalism to Orthodoxy. It indicates only the will to re-examine the Jewish heritage and to rediscover those gems of beauty within it which had been neglected or discarded.

Orthodox Jews to whom the intensive study of the Hebrew language and the observance of the rituals is nothing new, have taken these disciplines out of the field of habit and routine and are disposed to give them a more immediate vital significance.

It is true of many of the precious things in life (that people do not begin to appreciate them until they are on the verge of losing them. It is said that Germans of the evangelical persuasion used to see very little of their churches until Hitler made his attempt at seizure of the church organization. Then Germans were swept with a new wave of piety and devotion and began to overcrowd their churches.

Similarly, Jewish men and women, their very existence threatened and their heritage as Jews reviled, have been swept by a wave of supreme love for all the things which Jews possess in common. Many of these things they

had forgotten and had permitted to fall into disuse or left to be cherished by a small group of scholars and devotees. Today these spiritual possessions have become exceedingly precious and exceedingly popular. This new devotion gives every evidence, however, of being no ephemeral emotional reaction to a temporary situation. It has become a part of the educational organism and is therefore destined for survival. A social catastrophe, which we hope shall prove quite impermanent, has nevertheless permanently enriched Jewish education.

THE NAZI METAPHYSIC

By "Gens" in "The New English Weekly"

THAT deadly English lack of intelligent curiosity, for which Ezra Pound continually heaps abuse upon us, has kept our reputed intellectuals in fairly comprehensive ignorance of what contemporary Germany is thinking.

Aurel Kolnai has performed a service, therefore, in his "War against the West"* by giving us a very complete conspectus of the Nazi theorists. He is a Jew, and a highly hostile commentator. But he has presented each author by plentiful quotations and with a careful evaluation of his place in the orchestra of Nazi ideation. The work is so well done that to one reader at least, it is the impressiveness of the National Socialist metaphysic that is remembered and not the commentator's interjections. Indeed Aurel Kolnai's criticism is far too much founded upon assumed prejudices, and serves mainly to heighten one's fears that the mind of "the West" is in its present condition almost defenceless against the ideological violence of Germany—of which the military violence is but one expression.

The disquieting thing is the amount of unity amongst these thinkers, for all their bewildering diversity, and their dogmatic assurance. The nation which, from Kant's days to the end of last century, exhausted all the possibilities of intellectual theorizing, broke out in the present century with a remarkable anti-intellectual intellectualism, became an Erebus of hot, angry cerebration; yet calculated, controlled with a mental subtlety that is truly diabolical, and unspeakably plausible. France contains countless critics who could dismember any of those fervid farragoes, but a Frenchman is too dis-

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Spotlight On Jewish Football Stars

BY BEN GOLDBERG

THAT Jewish football stars are coming into their own more than ever before can be readily seen by a glance at any All-American football team picked this year.

Not so many years ago, it was a rarity to see a Jewish name obtain even honorable mention on one of these hypothetical teams. Not that there weren't so many grid players of Jewish origin in the colleges all over the country, but because they hadn't taken to the game as well as they did to other sports, as basketball or track.

Yes, there were some really great Jewish football players years ago. Some, like Benny Friedman and Freddy Sington, won All-American rating, not once but twice and three times, a truly notable feat. There were others, too, like Benny Lom, Aaron Rosenberg, Dave Kopans, Jack Grossman, Milt Socolow, to mention just a few. But this year alone has produced as many Jewish football stars in college ranks who have earned All-American mention as the past three years combined.

The reason? It is hard to say. To the writer's mind it is because Jewish athletes have only recently taken a liking to football, and have turned this liking into a high degree of proficiency.

In all sectors of the country this year, Jews have been starring on big and small teams. Their names have broken into Sunday's headlines so often they are no longer news.

Here in the east the names of Sid Luckman, Marshall Goldberg and Sid Roth have been on the tongues of football fans for the past three months. Their accomplishments are known from state to state, from coast to coast. And when the gridiron curtain for 1938 rang down these three Jewish boys, two of whom are Brooklynites, were rightfully rewarded with positions on the All-American team, ambition of every collegiate football player.

What sport follower is not familiar with the deeds of the "Mad Marshall," spearhead of Pitt's bone-crushing attack, or the exploits of the "Sensational Sid" of Columbia, hailed by many as the greatest forward passer of all time, or the deeds of Roth, speedy running-guard whose blocking was the secret of Cornell's success this year.

That this trio was recognized as tops was evidenced in the recent professional draft, when all three were immediately claimed by leading play-for-pay teams. Goldberg went to the Chicago Cards, Luckman to the Chicago Bears and Roth to the Cleveland Rams. Meaning, that these teams have first call on them if they decide to come into the pro ranks of the National Football League.

Goldberg, who was a unanimous choice at half-back last year, was made into a plunging and blocking fullback this season. As a ball carrier, he was tops; as a blocker he was second to none. Little wonder then that West Virginia hill-billy, most popular of all Pitt's players, was again chosen on the All-America, despite an injury to his knee which prevented him from playing at anywhere near his best.

Yet in the memorable Duke game, Goldberg, wearing a six-pound metal brace around his knee, and hindered by a slippery field made treacherous by snow, gained more yardage than the entire Duke forces.

It was against Fordham that Pitt's attack reached its peak, and it was Goldberg who led the snarling Panthers,—as he had done for two years—to a one-sided triumph over a really good Ram eleven.

Shortly thereafter "Biggie" sustained the knee injury, and it was no coincidence that Pitt's mighty attack bogged down. Against Carnegie Tech Pitt's offensive was rolling along in mighty fashion before Marshall had to leave when his knee couldn't hold up.

What happened after is history. Carnegie won, scoring a sensational upset over a Pitt team minus Goldberg. No longer were the Panthers the No. 1 team in the nation. But then, no team could afford to lose the services of so valuable a star and keep its place on the very top.

Sid Luckman, an Erasmus Hall graduate, was called a "one-man team." Rarely has any athlete been showered with the praises that have been poured on Sid. Yet this likeable, handsome Flatbush youngster took praise and criticism alike, pointing to his teammates as being the ones to share the praise.

Just one illustration to show how accurate a heaver of forwards Sid really is. Last year he attended one of Columbia's basketball scrimmages. Some one in a jest asked him to pick up a football and see if he could toss it into the basket on the far end of the court. Without blinking an eye, Sid

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*Sid Luckman (left) and
Marshall Goldberg*

JEWISH NEWS IN REVIEW

By LESTER LYONS

AN interesting result of the Arab disturbances in Palestine is the increase of Jewish employment in that land. Intimidation by Arab terrorists against their compatriots has dissuaded them from dealing with Jews or engaging in employment. The Arabs now supply less produce to the Jews and consequently the Jews increase their own agricultural productivity, necessitating the use of more Jewish labor. This circumstance, as well as the fear of spying by Arabs, has caused the discharge of Arab laborers. Whereas eight thousand Arabs were employed as laborers before the riots, their present number is about five or six hundred. Additional Jewish labor has also been utilized in the construction of public building projects. The result has been that Jewish unemployment in Palestine is phenomenally low.

* * *

The Jewish immigration quota for Palestine may be increased early next year to enable many German children to enter that country. The Jewish Agency has requested that Palestine be opened to 7,500 trained farm workers between 18 and 25 years of age, 2,500 boys and girls between 15 and 17 who have already begun farm training in Germany, and 10,000 children between 6 and 14. The Jewish National Fund is undertaking to acquire enough land in Palestine to take care of 25,000 families. President Roosevelt has expressed the "hope that it is true" that "the number of refugees to be permitted entry in Palestine will be materially increased and in particular that many children and young people will be given refuge there."

* * *

Palestine's public income for the year 1936-37 was the largest per capita in comparison with that of neighboring countries. Taking Palestine's revenue as 100, the mean average was Egypt 63, Cyprus 63, Turkey 59, Syria 51, Iraq 47, Transjordan 39.

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The first Jewish airmail service in the world was begun last month in Palestine. Under a contract with the government the Palestine Airways carried mail between Tel-Aviv and Haifa.

* * *

Following the victory of the Nazis in the recent elections in Memel, over

5,000 Jews are arranging their business affairs so as to be able to leave that city on short notice. Many Jews have already departed from that city and are now seeking refuge in other lands.

* * *

The Italian government, in excluding Jewish students, teachers and employees from educational institutions, has permitted foreign Jewish students to complete their studies at the Italian universities. About 2500 such students, however, refused to accept this exemption.

* * *

A Provisional Council Against Anti-Semitism, consisting of fifty men and women of all branches of American life, has been formed "in response to the shocking persecution of Jews in Germany and in order to counteract organized attempts to induce racial and religious intolerance in the United States." The Council is non-sectarian and non-political, and includes representatives of the Catholic, Protestant and Jewish faiths. The Council realizes that anti-Semitism constitutes so serious a threat to the American way of life as to require special attention.

* * *

The Protestant Episcopal Church has called a national conference for

A NOTORIOUS FORGERY EXPOSED AGAIN!

From Mikveh Israel Synagogue, the oldest in Philadelphia and the second oldest synagogue in the United States, has come a decisive refutation of anonymous charges widely circulated that Benjamin Franklin was an anti-Semite. The synagogue made public its subscription list, 150 years old, which contains Franklin's signature and shows a contribution by him toward the building of the synagogue. In addition, Franklin signed a petition asking contributions from citizens of every denomination.

the purpose of formulating a policy of inter-racial relationships.

* * *

At a conference of 2000 represent-

atives of Jewish organizations in the metropolitan area of New York, summoned by the American Jewish Congress, it was resolved to oppose any attempts to convert the Jews into refugee people and settle them in former German colonies, to call a national conference of all Jewish organizations for the purpose of organizing Amer-

EVIDENCE

That the entry of refugees into a new land assists industry there is borne out by the success resulting from the opening by refugees of new factories in Ireland. These factories have increased employment and trade, turning out high-quality, desirable commodities.

ican Jewry's participation in the work of rescue, and to organize an American boycott movement against Nazi products and services.

* * *

In the belief that Youth Aliyah (Youth immigration to Palestine) represents the best immediate method of solving the problem of young German Jewry, the members of Haborim in England last month set aside a week of self-denial for themselves. The organization considered it the duty of youth to set an example to the entire community of the need for personal sacrifice in the present emergency.

* * *

For the year ending October 1st, 1938 the Jewish National Fund of America collected \$1,038,752, which sum was more than 40% of the total raised throughout the world. The organization has undertaken the Roosevelt Golden Book project, following the present's consent to accept Golden Book inscriptions to him in recognition of his support of the aspirations of the Jews in Palestine.

* * *

The Jewish Agency for Palestine has proposed to the British government the immigration and settlement in Palestine of 100,000 German Jews next year. To carry out this plan the United Palestine Appeal has inaugurated a nation-wide emergency drive to raise the necessary funds. The organization hopes to collect \$10,000,000 within the next six months to effect-

uate the immediate resettlement of the thousands "who are today languishing in no-man's land or who are being ground to dust under the ruthless 'fire and sword' policy of the Nazi regime."

* * *

A project to settle 1,000 Jewish refugee families on a Leon Blum colony in Palestine received a strong impetus at a recent dinner-meeting in this city attended by 1500 persons. The guests of honor at this meeting were Mrs. Roosevelt and Count Rene de Saint-Quentin, French Ambassador to this country. President William Green of the American Federation of labor was honorary chairman of the national committee which sponsored the dinner.

* * *

At its fifteenth annual convention, which was also the eighteenth anniversary of its organization, Junior Hadassah adopted an extensive education program among Jewish youth the basis of which will be a study of contemporary Jewish philosophies as they affect Jewish life. The organization also adopted a budget of \$77,285, the largest in its existence. The 1000 delegates to the convention re-elected Nell Ziff, President; Naomi Brodie, Secretary; Ernestine Kerschner, Treasurer; and Tama Guttoff of Brooklyn and Sara Turner, Vice-Presidents; and elected Claire Gottfried of New York and Sylvia Brody, Vice-Presidents.

* * *

The National Commander of the American Legion, Stephen F. Chadwick, has declared that such organization is "opposed to any move which will make America an asylum for ref-

THEY COULD NOT BE WORSE OFF

Mahatma Gandhi has called Germany's anti-Semitic activities without parallel in history and has suggested that the victims try his own method of passive resistance. Although believing that "If ever there could be a justifiable war in the name of humanity, a war against Germany—to prevent the wanton persecution of a whole race—would be completely justified," nevertheless, he counselled that, "If I were a Jew and were born in Germany and earned my livelihood there, I would claim Germany as my home, even as the tallest Gentile may, and challenge him to shoot me or cast me into a dungeon. I would refuse to be expelled or to submit to discriminating treatment."

ugees." He said that while the Legion sympathized with these oppressed people "it is opposed to admitting immigrants at this time because of our economic situation and the fact that many aliens here already have not been assimilated."

* * *

Former British Prime Minister, Earl Baldwin, has inaugurated the "Earl Baldwin Fund" by which it is intended to raise \$2,500,000 to help the persecuted minorities of Central and Eastern Europe. The response to his plea to aid the refugees has been very favorable so far.

* * *

The League of Red Cross Societies is contemplating making a survey of the refugee situation so as to ascertain whether the needs of refugees fall within the scope of the functions of the International Red Cross.

* * *

Three Quakers, members of the American Friends Service Committee of the Society of Friends, have gone

AMERICAN CITIZENS (?)

A resolution criticizing the anti-Jewish policies in Germany, Japan, Italy and Poland and urging President Roosevelt to provide asylum for Jewish, Catholic, and Protestant refugees was defeated at the annual convention of the New York State Grand Lodge of the American Sons of Italy.

to Germany to observe the situation there and ascertain how conditions can be alleviated. The Chairman of the Committee said, "We want particularly to see about feeding the Jews there."

* * *

Student groups at Harvard and Swarthmore Colleges have begun campaigns to enable refugee students to obtain scholarships at those institutions.

* * *

At the recent annual dinner of the Yeshiva College it was disclosed by President Bernard Revel that the institution was instrumental in enabling several Jewish scholars to leave Germany and obtain positions here.

* * *

Under the auspices of the Women's League of the United Synagogue, the Victor Phonograph Company has issued an album of three double-faced phonograph records devoted to Hanu-

FOR THE OMEN-MINDED

A correspondent of the London *Jewish Chronicle* has called attention to a striking, though calamitous coincidence in connection with the persecution of the Jews in Germany. On November 7th there was an eclipse of the moon and three days later German Jewry was subjected to terror, violence and robbery. In a book by Angelo S. Rappoport entitled "The Folk Lore of Jews" appears the following passage: "A distinction is made between the eclipse of the sun and that of the moon. The eclipse of the former is supposed to forebode ill to the nations, while the eclipse of the moon forebodes ill to Israel, because the Jews count their months after the moon (lunar system) whilst the other nations count theirs after the sun (solar system)."

kah melodies, Sabbath melodies and Hebrew folk songs. Translations of the Hebrew songs are included.

* * *

Poland has enacted new measures restricting the Jews in trade, industry and the professions. The leader of the Camp of National Unity which obtained a majority of 70% in the last elections has declared that, "The solution of the Jewish problem in Poland can be achieved only through the considerable reduction of the number of Jews in the Polish republic," and that "Polish economic life must be free of Jewish domination."

* * *

The "Berliner Tagblatt" has characterized Prime Minister Chamberlain as "probably anti-Semitic" because, deploring anti-Jewish measures in Germany, he refused concrete aid to the Jews. The paper said that Chamberlain and Sir Samuel Hoare, British Home Secretary, "had an opportunity to give Jews land for settling. They have not done so, but content themselves with proposals which are not taken seriously even in England, and which may be interpreted as manifestations of anti-Semitic tendency."

* * *

The recent reign of terror against the Jews in Germany resulted in the destruction of 82 of the finest synagogues in the country and over 200 Scrolls of the Law. In Vienna 22 synagogues were burnt to the ground and 75 Scrolls of the Law destroyed.

(Continued on page 23)

BROOKLYN JEWISH CENTER ACTIVITIES

COLLEGE STUDENTS TO SPEAK AT SPECIAL COLLEGIANS' SERVICE THIS FRIDAY NIGHT

Our annual college students services will be held this Friday evening, December 30th, at 8 o'clock. Rabbi Levinthal has invited a number of Jewish students at various colleges and universities to occupy with him the pulpit this Friday night and to discuss the interesting problem, 'The Jewish Situation at College.' This will give us an opportunity to get the reactions of the students themselves as to what they feel and think about the Jewish problem today.

The speakers will include Harold Jaffe, a student of Massachusetts Institute of Technology in Boston, Stanley Herzfeld, who is a student at Harvard University, Daniel B. Posner, a graduate of Columbia College and now a student at Yale Law School, and Rosalind Kramer, a graduate of Hunter College and New York University Law School. An interesting evening is assured to those who will attend and the Rabbi is extremely anxious to see many students of the colleges and universities present at this service.

Rev. Kantor will lead in the congregational singing, and you and your friends are cordially invited.

COURSE LECTURES

The Forum and Education Committee in cooperation with the W.P.A. Adult Education Project of the New York Board of Education has arranged two course lectures in the Center building. A class in "Psychology of Personality Adjustment" is held each Tuesday evening at 8:30 o'clock, and is conducted by Mr. Litwin. Mr. Kaplan is the instructor of a class in Contemporary English Literature which meets on Wednesday evenings.

SISTERHOOD CHORAL GROUP MEETS TUESDAY MORNINGS

The recently organized choral group of our Sisterhood meets every Tuesday morning at 11 o'clock under the leadership of our cantor, Rev. Samuel Kantor. The group will welcome any member of the Center who may wish to attend.

CENTER LIBRARY MAKES NOTABLE PROGRESS

The members will be happy to learn that the library in our institution has made remarkable progress in the last few months. It already numbers approximately three thousand volumes in Hebrew, English and Yiddish languages. We have lately augmented the Juvenile Department because of the great demand on the part of the children of our various schools for Juvenile literature. The following figures arranged by Dr. Elias Rabinowitz, our librarian, should be of special interest to our readers: Since April 1937, we have acquired 1141 new books; 227 by purchase and 914 by donations and bequests. This does not include the large number of books which have been purchased and received since December 1st. On November 1937 we started the circulating department and to date 168 cards have been issued for withdrawal of books. Of these about 75 are children. The average circulation in the past year was about 100 books per week.

The library is also used for references by the teachers and pupils not only of our Hebrew and Sunday Schools but also our Institute of Jewish Studies for Adults. Many students of the various colleges and universities in Brooklyn and Manhattan come to our library for information and for references in connection with their special work on Jewish themes. We sincerely hope that the members will continue to support this latest venture on the part of our Center by making liberal contributions so that we may enlarge the library even to a greater extent. The donor's name is inscribed on every book purchased with his donation.

CLUB NEWS

Junior League sponsored a Welcome Home Dance to out-of-town students on Dec. 28th. Proceeds to aid German refugees.

Inta-League conducted a Vacation Hop on Dec. 27th.

Hakoach Club held its second theatre party on Dec. 27th.

Center Club held a successful Information Please program this month,

and is planning a Scavenger Hunt for the coming week.

The Maccabees have instituted as an innovation a successful story-hour. They are making plans for a special evening for Chamisho Osir Bishvat. They are planning a silent movie evening for the coming week.

Vivalets held a most successful masquerade recently, attended by a large number of its members as well as members of the Maccabees.

NEXT SISTERHOOD MONTHLY MEETING ON MONDAY, JANUARY 9th

The women of the Center are asked to reserve Monday, January 9th, for the next monthly program meeting of the Sisterhood. These meetings are proving to be so interesting that the number of members present is increasing every month. A very fine cultural program is being arranged for the coming meeting and we hope to see an even larger number of our women present than heretofore.

EMPLOYEES NEW YEAR'S GIFT FUND

In view of the fact that the employees of the Center, are prevented by the rules of the institution, from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund. Members who want to contribute to this fund are requested to please send their checks to the Center with the least possible delay.

GYM AND BATHS DEPARTMENT

The holiday schedule will prevail in the Gym and Baths Department on Monday, January 2nd. The department will be open to men from 10 a.m. to 2 p.m. and to boys from 2 p.m. to 5 p.m.

RESTAURANT CLOSED THIS SUNDAY

The Center restaurant will be closed this Sunday, Jan. 1st, because of the New Year's Eve Dinner and Dance that the Center has arranged for December 31st.

NOTICE OF ANNUAL CENTER MEETING

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 26, 1939, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAX HERZFELD, Sec'y.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

For President Joseph M. Schwartz
For 1st Vice-Pres. (Ind. Nom.).....
Hon. Emanuel Greenberg
For 2nd Vice-Pres.....Hyman Aaron
For Secretary Max Herzfeld
For Treasurer Moses Ginsberg

Members of the Board of Trustees

(For a term of three years, 1939, 1940, 1941)

Hyman Aaron	Fred Kronish
Moses Ginsberg	Samuel Rottenberg
Max Herzfeld	Dr. Moses Spatt

(For a term of two years, 1939, 1940)

Sol Sussman

Members of the Governing Board

Aaron, Joseph I.	Gunther, Ben
Abelov, Saul	Haft, Max H.
Albert, Louis	Halperin, Louis
Balsam, Milton D.	Halpern, David
Bernhardt, M.	Harrison, H. A.
Bernstein, Alex	Holtzmann, Henry
Bernstein, Elias	Joseph, Arthur
Booth, Mrs. J. D.	Kaminsky, D. B.
Brainson, H. L.	Katz, Samuel
Brenner, Louis	Klein, K. Karl
Brenner, Mr. P.	Klinghoffer, M.
Chizner, Meyer	Kugel, Simon H.
Davis, Henry	Leicher, Jacob E.
Doctorow, S. A.	Lemberg, Sam
Doner, Jacob	Levey, Frank
Feinberg, Ph. F.	Levy, Mrs. Harry
Feit, Abraham	Levine, Benj. A.
Fine, Charles	Levingson, Isaac
Fine, Mrs. Isidor	Levkoff, David
Finkelstein, Dr. R.	Lewis, Aaron
Fortunoff, J. A.	Lowenfeld, Mrs. I.
Ginsburg, A.	Lukashok, Joseph
Gold, Henry	Lurie, Irving
Goldman, M. M.	Lurie, Leib
Goell, Mark, J.	Markowitz, Ben
Goell, Milton J.	Martz, Benjamin
Goldberg, S. H.	Neinkin, Morris
Goodstein, David	Nemerov, Meyer
Goldstein, Nath. I.	Parnes, Louis
Gottlieb, Aaron	Perman, Chas.
Greene, Harry	Rachmil, Hyman
Greenblatt, Samuel	Rosen, Meyer A.
Gribetz, Louis J.	Rosenberg, William
Gross, Henry H.	Rosenson, Ira L.

Rosenstein, D.
Riker, I. J.
Rutchik, M. M.
Rutstein, Jacob
Schaeffer, Frank
Schlesinger L. H.
Schwartz,
Mrs. J. M.
Schwartz, N. T.
Schwartz,
Mrs. N. T.
Siegel, Wm. I.
Siegmeister, I.
Silverstein, Morty
Simon, Louis
Sokoloff, Ralph
Sorgen, Isaac D.
Stark, Samuel

Storch, Stanley
Strongin, Harry
Steingut, Hon. I.
Strausberg, S.
Sweedler, Hon. N.
Triebitz, Herman
Weinstein, A. A.
Weinstein,
Mrs. A. A.
Weinstock, Louis
Weisberg, S. S.
Wender, Morris D.
Wiener, Mrs. I.
Witty, Albert
Witty, Mrs. Albert
Zwerdling, Tobias
Zirn, A. H.

Nominating Committee

EMANUEL GREENBERG, Chairman	
M. Bernhardt	M. Klinghoffer
Phillip Brenner	Samuel Moskowitz
Chas. Fine	Wm. I. Siegel
P. Glickman	Isaac D. Sorgen

"TOWN MEETING OF THE AIR"

Every Thursday Evening

at 9 o'clock in the Ladies Social Room
of our Building

Next Meeting: Jan. 5th

Subject:

"SHOULD THE WAGNER ACT BE REVISED?"

Speakers:

WILLIAM MORRIS LEISERSON
ROY W. MOORE

SABBATH SERVICES

Kindling of candles at 4:19 o'clock.
Friday evening services at 4:15.
Sabbath services, Parsha Vayigash,
will commence at 8:45 A.M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 3:15 o'clock.

Mincha services at 4:15 P.M.

DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock, Mincha services at 4:15.

A CALL TO MEMBERS

Make the Center bigger and more important than it already is by bringing in new members. Each of your friends is a potential applicant for membership. Speak to him.

The Brooklyn Jewish Center calls attention to its rule that married members must pay the full family dues of \$50 per year even though their wives may not feel disposed to take advantage of the Center's facilities.

BASKETBALL GAME

Mon., January 2nd

at 9 o'clock

BROOKLYN JEWISH CENTER

vs.

ST. JOHNS COLLEGE J. V.

Admission 50c

YFL Invitation Dance Following the Game

Sun., Jan. 8th—UNION TEMPLE

ADMISSION 75c

Tickets limited to capacity of Gym. To assure yourself of a seat please purchase your tickets in advance.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Abel, Mannie

Salesman Unmarried

Res. 555 E. 5th St.

Bus. 1350 Broadway

Proposed by Henry Kronengold

Bernstein, Norman S.

Stock Broker Married

Res. 229 E. 18th St.

Bus. 54 Pine St.

Proposed by Milton Sarnoff

Bratman, Nat

Unmarried

Res. 625 Saratoga Ave.

Proposed by M. Goldstein

and Norman Bernstein

Eisenberg, Martin

Unmarried

Res. 483 Linden Blvd.

Proposed by Maurice Bernhardt

Feit, George

Law Clerk Unmarried

Res. 641 Snediker Ave.

Proposed by Abraham Feit

Fuchs, Edward

Salesman Unmarried

Res. 685 Crown St.

Bus. 315 W. 36th St.

Proposed by Jacob A. Fortunoff

Geller, Harry

Dye & Print wks. Unmarried

Res. 990 Montgomery St.

Bus. 1450 Broadway

Goldstein, M.

Stock Broker Unmarried

Res. 1119 - 45th St.

Bus. 54 Pine St.

Proposed by Milton Sarnoff

and S. D. Wexler

Golkin, Saul

Broker Unmarried

Res. 441 Ocean Parkway

Bus. 120 Broadway

Proposed by Milton Sarnoff

Heilbronn, Robert

Securities Married

Res. 760 Montgomery St.

Bus. 82 Beaver St.

Proposed by Harry Rothkopf

Hirsch, David

Stoves Unmarried

Res. 1478 Carroll St.

Bus. Maspeth, L. I.

Proposed by Everett Fortunoff

Kemp, Irving

Dairy Products Unmarried

Res. 662 E. 93rd St.

Bus. 524 W. 57th St.

Proposed by M. Goldstein

and Norman Bernstein

Klein, Oscar

Cleaners Unmarried

Res. 698 Montgomery St.

Bus. 373 Kingston Ave.

Proposed by Jacob A. Fortunoff

Krulik, Murray

Salesman Unmarried

Res. 107 Nostrand Ave.

Bus. 455 - 42nd St.

Proposed by William Rosenberg

Lederer, Arnold W.

Architect Married

Res. 704 Montgomery St.

Bus. 66 Court St.

Proposed by Joseph Goldberg

and Harry Model

Levy, Jacob

Furs Married

Res. 409 Crown St.

Bus. 120 East Broadway

Proposed by Jeremiah Levy

and M. D. Isacowitz

Mazer, Bertha

Res. 224 E. 96th St.

Nelson, Max

Accountant Married

Res. 101 Lincoln Road

Bus. 51 Chambers St.

Proposed by David Siskind

Rosen, Morris

Candy Married

Res. 576 Eastern Parkway

Bus. 529 Eastern Parkway

Proposed by Abraham Ginsberg

and Charles Perman

Schaffer, Irving H.

Dresses Unmarried

Res. 50 E. 19th St.

Bus. 1359 Broadway

Proposed by Barnett J. Greenstein

and Irving D. Klein

Seeger, Israel G.

Attorney Unmarried

Res. 716 Montgomery St.

Bus. 11 Broadway

Proposed by Samuel A. Seeger

Shapiro, Harold

Kitchen Equip. Unmarried

Res. 748 Crown St.

Bus. 57 Gt. Jones St.

Proposed by Sidney Kean

Shapiro, Irving

Real Estate Married

Res. 604 Eastern Parkway

Bus. 10 Ft. Washington Ave.

Proposed by Dr. Joseph Feldman

Siegel, Philip

Leather Goods Unmarried

Res. 180 E. 18th St.

Bus. 3 W. 4th St.

Proposed by Hyman Barz

and I. B. Rosenfeld

Sobelman, Louis

Real Estate Married

Res. 275 Linden Blvd.

Bus. Same

Proposed by Irving Gottlieb

Socolow, Milton D.

Liquor Unmarried

Res. 451 Kingston Ave.

Bus. 2 Park Ave.

Proposed by Howard Seiderman

and Dr. Nathan Horowitz

Sohmer, Mack

Broker Unmarried

Res. 616 Hemlock St.

Bus. 17 Battery Place

Tanenbaum, Ned

Textiles Unmarried

Res. 1094 Park Place

Bus. 573 Broadway

Proposed by David Tanenbaum

Tarakan, Irving

Contractor Unmarried

Res. 608 Montgomery St.

Bus. 582 Rogers Ave.

Proposed by Herman Cohen

Weinstein, Miss Bertha

Res. 191 E. 91st St.

Zellner, Miss Sylvia

Res. 1042 Union St.

The following have applied for re-instatement in the Brooklyn Jewish Center:

Fink, Abraham S.

Coal Married

Res. 712 Empire Blvd.

Bus. Foot of 39th St.

Proposed by Hyman Aaron

Greenstein, Arthur

Buyer Married

Res. 960 Sterling Place

Bus. 225 W. 34th St.

Proposed by Barnett J. Greenstein

Halperin, Emanuel

Real Estate Married

Res. 748 St. Marks Ave.

Bus. 789 St. Marks Ave.

Proposed by Louis Halperin

Koota, David

Securities Married

Res. 50 Lenox Road

Bus. 150 Broadway

Proposed by Ben Gunther

Leavitt, Marcus

Flooring Married

Res. 46 Balfour Place.

Bus. 71 Beaver St.

Proposed by Hyman Aaron

Luxenberg, Jonas
Canes Married
Res. 436 Eastern Parkway
Bus. 132 Greene St.
Proposed by I. Silberberg

Osher, Benjamin
Printing Married
Bus. 1220 Ocean Ave.
Bus. 239 E. 44th St.
Proposed by Herman Baum

Sherry, Joseph
Pajama Mfg. Unmarried
Res. 755 Eastern Parkway
Bus. 180 Madison Ave.
Proposed by Dr. E. Spaet

Smallberg, Harry
Dress Mfg. Married
Res. 1237 Eastern Parkway
Bus. 498 Seventh Ave.

EASTERN PARKWAY ZIONIST DISTRICT ARRANGES SERIES OF LECTURES ON PALESTINE

A series of lectures on Palestine will be given at the Center on four Wednesday evenings during the month of January. The lectures are arranged under the auspices of the Eastern Parkway Zionist District.

The first lecture, on Wednesday, January 4th at 8:15 o'clock, will be on the "Economic Aspect of Palestine." The speaker will be Dr. David Tannenbaum, former chairman of the Center Forum and Education Committee and of the Center Academy. Dr. Tannenbaum is a leading figure in the Zionist movement. He has recently returned from Palestine where he resided for several years.

The second lecture, on the educational and cultural aspects of Palestine, will be given on Wednesday, January 11th by Benjamin Edidin. The Arab question of Palestine will be discussed by Morris Bookstein on January 18th.

PERSONALS

Best wishes for a speedy recovery are extended to Mrs. Margaret Levy and to Judge Nathan Sweedler who were recently hurt in an accident.

ADVANCE NOTICE

At our late services on Friday evening, January 6th, Rabbi Levinthal will preach on the subject, "The Jew's Great Responsibility Today."

SIR RONALD STORRS

Will Address the Center Forum

on

"The Problem Of Palestine"



This is one of the most important lectures to be given in New York this year; one that will provide the listener with an inside knowledge of the Palestine situation.

Sir Ronald Storrs is the former Governor of Jerusalem, Commander-in-Chief of Cyprus and Northern Rhodesia, and one of England's most distinguished diplomats and scholars.

MONDAY EVENING, JANUARY 9 at 8:15 P.M.

The lecture will be given in the Synagogue where all seats will be reserved. Tickets are now on sale at 25c to members and 50c to non-members on the main floor. Balcony 25c to all.

CENTER ACADEMY THEATRE PARTY

Monday Evening, January 2nd

Group Theatre Production

"GENTLE PEOPLE"

with FRANCHOT TONE - SYLVIA SIDNEY - SAM JAFFE

At the BELASCO THEATRE

THE CENTER PLAYERS

—present—

"SQUARING THE CIRCLE"

3 Act Comedy by Katayev

Sunday Evening, January 15, at 8:30 P.M.

Wednesday Evening, January 18, at 8:30 P.M.

Sponsored by the

YOUNG FOLKS LEAGUE

Admission 50c — Dancing to Follow

Proceeds for the Benefit of European Refugees

CONTRIBUTIONS TO THE KOL NIDRE APPEAL

Our heartiest thanks are hereby extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre Services:

Fein, Hyman
Fein, George
Fein, Irving
Fine, Isidor
Rose, Anna Fein

Aaron, Hyman
Anonymous
Bernard,
Mrs. L. W.
Brenner, Louis
Brenner, Philip
Brukenfeld, Morris
Cohen, Julius
Dlugasch, Morris
Goodstein, David
Kaplan, Abraham
Kline, Benj. J.
Kugel, Simon H.
Levkoff, David
Lurie, Leib
Miller, Morris
Silverstein, Morty
Smerling, Morris
Storch, Stanley S.
Sussman, Sol

Abrams, Hyman
Anonymous
Anonymous
Gabriel, Barnet
Ginsberg, Moses
Greenfield,
Dr. S. D.
Halperin, Louis
Herzfeld, Max
Holtzman, J. L.
Katz, Samuel
Lazarowitz, Mrs. I.
Leibowitz, Mrs. S.
Lemberg, Samuel
Madfes, Samuel
Nemerov, Meyer
Parnes, Louis
Polisky, Archie
Rothkopf, Hyman
Rutstein, Jacob
Salwen, Nathan
Shapiro, Abr.
Shapiro, N. D.
Shorin, Morris
Sokoloff, Ralph
Spatt, Dr. Moses
Tanenbaum, B.
Yanowitz, Herman

Bernstein, Alex

Aaron, Joseph I.
Anonymous
Bank, Robert J.
Barnet, Mrs. S.
Bernstein, Samuel
Block, Mrs. B.
Blumberg, J.
Brown, Benj.
Eisenberg, Jacob

Finkelstein,
Prof. M.
Freedman, H. A.
Ginzberg, Michael
Glickman, Pincus
Goldstein, Dr. M.
Goldberg, S. P.
Goody, Harris
Gottlieb, Jos. W.
Greenberg,
Judge Emanuel
Gross, Henry H.
Hornick, Louis
Horowitz, Jos.
Hyde, Ben
Isenfeld, M.
Kaplan, Benj.
Kenin, Mayer
Korn, Jacob
Koven, Dr. Benj.
Levine, Benj. A.
Liberman, Harry
Lukashok Joseph
May,
Judge Mitchell
Meltzer, Samuel
Metzger, Morris
Nathan, Mrs. I.
Neinken, Morris
Posner, Louis
Preston, Harry
Rachmil, Hyman
Riker, I. J.
Robbins, Louis
Rosenfeld, Irving
Rosenfeld, Jacob
Rothkopf, Morris
Rothman, M.
Rutchik, M. M.
Salit, Mrs. H.
Schlesinger, L. H.
Schneider, S. A.
Schwartz, N. T.
Schwartz, Mrs. S.
Sklar, Albert S.
Sklar, Mrs. J.
Triebitz, Herman
Walkof, Nathaniel
Warshaw, S.
Weinstock, Louis
Wohl, Mrs. F.
Zwerdling, T.

Goldberg, Abe G.

Anonymous
Fishbein, H.
Goldberg, M.
Gulkis, J.
Horowitz, Sol
Lipshutz, Ph. L.
Ostow, K. I.
Prince, Mrs. A.
Ratner, A. E.
Rosenbluth, Irv.
Schrier, H.
Wolfe, Dr. S. A.

Wunderlich,
Chas. A.
Zinn, Martin
Zirn, Samuel

Artzis, A.
Bailey, A.
Barz, Herman
Bernstein, E.
Cohen, Sol
Davis, Henry
Diibert, Harry
Doner, J. S.
Feinberg, David
Feinberg, Ph. F.
Gasner, Mrs. Mary
Glasser, H.
Glaubman, Louis
Goldberg, Louis
Goldenberg, Abr.
Gottlieb, J. W.
Gray, I.
Greene, Harry
Gross, A.
Halpern, David
Hirsch, Mrs. L.
Hoffman, I.
Holland, J.
Horowitz, Dr. Jos.
Horowitz, S.
Hurwitz, M.
Hutt, G.
Joseph, Arthur
Klein, S. H.
Kuflik, Mrs. A.
Lemler, Dr. M. R.
Levinthal, M.
Lieb, Mrs. J.
Lippner, S.
Lowenfeld, I.
Marcus, Harry
Meisel, Julius
Perlstein, I.
Perman, Chas.
Posner, Mrs. R.
Raab, P.
Raabin, Herman
Rokeach, Dr. A.
Rosen, M.
Rosen, Mrs. P.
Rosenblum, P.
Rosenfeld, I. B.
Safier, Chas.
Schrier, I.
Schrier, Mrs. J.
Shapiro, George
Siegel, Wm. I.
Simon, Louis
Stern, Edw. M.
Stoloff, Dr. B.
Stulman, Mrs. I.
Teperson, D. H.
Weinstein, A.
Weinstein, A. A.
Wiener, I.
Zirinsky, H.
Zirinsky, Mrs. H.

Abelov, Saul S.
Achenstein, H.
Adelman, Mr.
Anonymous
Appelbaum, I.
Breslow, Harry

Daum, L.
Dantlow, Moe
Davidson, Dr.
Dunitz, J.
Dunn, Mrs.
Epstein, H.
Epstein, Mrs. J.
Epstein, Mrs. M.
Feinman, A.
Flaumenhaft,
Mrs. J.
Freund, H.
Froelich, M.
Gabriel, P.
Ginsburg, Edna
Goldberg, A. G.
Goldberg, Mrs. S.
Goodman, S.
Goody, Chas.
Green, S. W.
Greenblatt, Alfred
Grover, H.
Hoffman, Louis
Horowitz, Mrs. G.
Kaplan, B.
Kaplan, M.
Klein, K. Karl
Koch, S.
Kraus, M.
Kuperstein, D.
Lazare, L.
Leaks, Dora
Leavitt, M.
Levinson,
Mrs. L. J.
Levy, D.
Levy, Harry
Lurie, L.
Marcus, L.
Messing, B.
Mindell, Mrs. M.
Model, H. I.
Morgenstein, M.
Moskowitz, S.
Pashman, Mrs.
Plotkin, Dr. H.
Rebhun, Kalman
Rieben, Ph.
Riechman, Mrs. A.
Rivkin, Louis
Rodgers, Ralph
Roth, Louis, J.
Sakol, I.
Salop, J.
Samuels, L.
Schnall, L.
Schnall, Dr. M.
Schwartz,
Mrs. H. J.
Schwartz, J.
Seril, R.
Sharkey, M.
Silber, Dr. S.
Small, Dr. L. B.
Sodowitz, K.
Sturm, I.
Taft, N.
Waxman, B.
Wender, M. D.
Wenitsky, I.
Werbin, Mrs. L.
Wolk, F.

Coming Forum Lectures

January 2nd—Due to the New Year's holiday there will be no Forum meeting held.

January 9th—

SIR RONALD STORRS

January 16th—

HARRY ELMER BARNES

January 23rd—

ANNA LOUISE STRONG

February 6th—

JAMES G. McDONALD

ACKNOWLEDGMENT OF GIFTS

The Center gratefully acknowledges receipt of the following donations:

Library Books

Jacob S. Doner
Harry A. Harrison
Benjamin Hirsh
J. Vidars

Prayer Books

Mr. and Mrs. Louis Brenner
Mr. and Mrs. I. Gluckson
Mr. and Mrs. Joseph Lukashok
donated chamushim in honor of the Bar Mitzvah of their son, Martin.

Children's Library Books

Benjamin Brown
The Jewish Sanitarium and Hospital for Chronic Diseases donated a number of children's books in memory of their late president, Mr. Max Blumberg.

Taleisim

Mrs. Lena Boskowitz for the recovery of her daughter Sylvia.

IN MEMORIAM

It is with deep regret that we announce the death of our fellow member

Charles Weissman

of 1258 Bergen St., who passed away on December 24th.

To the family and friends of the deceased, the Brooklyn Jewish Center extends its sincere expressions of sympathy and condolence.

EXPRESSIONS OF CONDOLENCE

Our sincere expressions of sympathy and condolence are extended to Mrs. Moses Spatt of 505 Eastern Parkway on the death of her father Barnet Silverstein on Dec. 18th.

WORLD OPINION

(Continued from page 12)

gusted at such stuff to read it. The English are not at all congenitally incapable, as some think, of battling against false ideas, but they are too lazy. Neither realized, during all the time that frontiers were still open, that to Germany the case was going through undefended. Read Kolnai, and you will see the result. The German intellects embattled stand, firmly organized in a comprehensive heresy. Hitler's arrival has mobilized a large and, in a sense, representative mass of German thought from Nietzsche till today into a philosophy not of, but in, action. And that is something more than a philosophy, it is a kind of religion.

It is a religion also because it is based upon dogmas as to the nature of man and the nature of human society: it even rises, if more vaguely, to a conception of God. Our theologians, I suspect, would do well to buy some German books and get busy upon this neo-German faith, for it might well prove infectious nearer home, especially in view of the flattery it holds out to Englishmen, of being also members of the Aryan race.

Nazi thought assumes, in the mass, the character of a pantheism, with a doctrine of man as the highest of animals, Aryans as the highest of men, Germans as the highest of Aryans, and the Leader of Germany as the incarnation of supreme values (into which all contributory values are fitted) is maintained by a continual striving from below upwards.

Although, with its ultimately purely biological values, Nazi philosophy admits nothing to be real about man but the struggle of his races and race-mixtures as animal entities, it must not be supposed that the arguments used lack sense or mental subtlety, or are not, on the plane that they deal with, often acute and true. The literature of this doctrine is clearly the work of the nation that produced Fichte, Goethe and Nietzsche, although those thinkers would certainly have abominated most of the work of such successors. Intellectually florid as it is, however, this body of theory is perfectly adapted to the work of inflaming and guiding mob emotions; and it is hard to read it without the chilly feeling that the Huns might once more prove the chosen instruments for the final destruction of a civ-

ilization or what has been left of it in its decadence.

It may be unwise, perhaps, to take even such ponderous intellectualism too deadly seriously, or to be sure that it would survive unchanged the development of Germany into the greatest of world powers (as now appears inevitable) with the external responsibilities that that will entail. But it is still more unwise, I think, for intellectuals of other nations to remain in ignorance of the mould of thought into which all German mentality is now, it seems, being forced relentlessly. For if, as seems not improbable, the remaining nations of Christendom decide that what they have left of a civilization, based upon the idea that man is the bearer of a universal spirit, is now too little to be worth fighting for; they will shortly have to prove their manhood in another way.

PALESTINE vs. TANGANYIKA

(Continued from page 6)

from nowhere in particular and always goes somewhere to a place that is not his own. His is an eternal road which, until the effective beginning of the Zionist redemption of Palestine, led always and only to futility.

It was possible, perhaps, in other years to ascribe Jewish persecution to characteristics in the Jewish people. The differences of which we have spoken might have been, and were, termed differences created by the Jewish people in their determined clinging to their own ways, their own customs and their own self-imposed religious solidarity. At least, such may be admitted to be a convenient argument for the Jewish assimilationist of past days who, in some instances, was able to use the baptismal font as a way into a world closed to him as a professing Jew. (True enough, he might all his life thereafter regret the change and find that he had sold his birthright for a mess of pottage. He might be a Heine and on his mattress grave know and say that no prize which he had won even remotely equalled the value of that which he had surrendered.) We know now, however, that even this apparent avenue of escape is no longer open to the assimilationist. The quality and content of modern anti-Semitism has shifted its emphasis, and the objection to the Jew has become a complete one

in everything which makes him a Jew: birth, race, practice and even a voluntary surrender of all of these. The Nuremberg laws have brought back into the ranks of Jewry hundreds of thousands of people whose blood connection with it is only fractional and whose actual participation in Jewish loyalty is nil. Today Jews willingly or unwillingly must accept the fact of their Jewishness and plan their lives accordingly. We are Jews to the world. The problem is: What is our reaction to our own Jewishness? Shall we live our lives as do the Frenchman, the German, the Italian and everybody else: making for themselves destinies in and even out of their native lands but always valuing the real values of their ancestors? Or shall we, as some of our people do, sneak through life along the furtive road of an impractical and unwanted assimilation? It is almost silly to pose the problem because the answer is made for us by factors over which we have no control whatever. The stroke of a pen in the Brown House in Munich has demolished all argumentation of assimilationists since the emancipation by Napoleon.

These conclusions and the physical fact of Palestine are inseparable in their effect on Jewish life throughout the world. Millions of Jews will continue to live in the *Goluth* and it is easy to foretell that for sometime to come life will be hard and dangerous for many Jews. Even the complete redemption of Palestine, unabridged by partitions of and subtractions from its historic territory, might not be sufficient for all Jews in all places of persecution. This is, however, only arithmetic, and certainly has by no means any relation to those Jews who do now and would hereafter live in Eretz Israel. But even for the Jews submerged irremovably in anti-Semitic lands, the fact of a Jewish homeland or state or autonomous division (term it as you will) in Palestine would be of tremendous moral help in creating a pride in, and sense of relationship with, a country of their own, and would add by so much to their powers of resistance.

The roads of history along which the Jews have travelled have been many and diverse. Only at the beginning of these roads in Palestine was there a commonality. Our experiences have sufficiently shown us that at the end of these roads only in Palestine can we achieve the same commonality.

SPOTLIGHT ON JEWISH FOOTBALL STARS

(Continued from page 13)

picked up the ball, took one swift glance at the basket 60 feet away and heaved a rifle-like pass that swished clean through the nets without touching any part of the rim. And they called Daniel Boone a sharpshooter!

This season Columbia was known to have a one-man team. That man was Luckman. Every scout who watched Columbia came back with the terse report—"Stop Luckman and you'll beat Columbia." Just imagine what punishment the quiet Sid took all season from teams who knew the secret of the Lions' success!

In the very first game of the season the Morningside Heights outfit invaded Yale Bowl. 37,000 came to see the game, but all eyes were on one person, a husky-boy wearing the number 42 in the Columbia lineup. Yes, all eyes, but most of all Yale's players.

They rushed him. They hit him hard. They bounced him to the ground. But he got up. Again and again he completed a pass while the huge throng sat spell-bound, watching one of the greatest individual shows ever put on.

The inevitable climax came. Columbia was pressing for an important touchdown. The Yale team knew Luckman was going to pass. Columbia lined up, the ball was snapped. Luckman had it, was fading back for a long pass.

The huge crowd was still. History was in the making, and they sensed it. Three huge Eli men rushed at Luckman. The Jewish boy sidestepped one coolly, but another came up to take his place. They rushed him into a corner of the field, surrounded him so that he could scarcely see any of his teammates. But his resourcefulness was boundless.

His keen eyes picked out a teammate running over the goalline, a long 50 yards away. But three men were hemming him in, preparing for a lunge which would send him to the ground, with a 20 yard loss.

But he never faltered. The boy with the iron nerves, with the calm face and steady hands, leaped high into the air. Back went his arm, away went the ball straight into the arms of the waiting teammate 50 yards away. It was a touchdown which sent Columbia away to victory, and gave the audience a thrill they never can forget.

Little wonder then that Coach Ducky Pond, of Yale, said in the locker room following the game: "That boy Luckman today was the greatest football player I ever saw."

The next week showed that Luckman was no flash in the pan. Columbia invaded Michie Stadium, resting in the West Point stronghold. A capacity crowd of 25,000 came to see if Luckman was as good as they had read about.

They didn't have to stay long to find out. Again it was the perfect passing, the sure-footed kicking, the shifty running of Sid Luckman who carried Columbia to victory over a crack Cadet corps.

That Columbia fared poorly the rest of the season was no fault of Luckman's. Weak reserves bogged down the team.

But Sid showed what a good line can mean to any forward passer. Playing with the Metropolitan All-Stars against the powerful Brooklyn Dodgers of the National League, Luckman heaved six passes, completed five, to pave the way for two touchdowns.

But don't get the idea Luckman is just a passer. His season's record credited him with an average of 50 yards per kick, while his ball-carrying attempts gave him an average of almost five yards per try! And this despite the fact he was thrown for losses several times while attempting forward passes.

In the game with Syracuse, played on a muddy field, Luckman carried the ball for a total of 125 yards, more than five yards per try. As a matter of fact, Coach Lou Little kept complaining all season that Luckman did not call his own signal enough, being content to block for his teammates.

In the game against Brooklyn, Luckman tore off a sensational 40 yard run that led to a score, fooling some of the best linemen in the league on a squirming, twisting dash down the sidelines.

Nor can any football fan forget the Brown game, when Luckman, playing with a broken nose, ran and passed Columbia to three touchdowns in the final quarter over a Brown team which had previously scored five touchdowns.

Luckman has said farewell to football. He has declared that never again will he play on the gridiron.

But whether he returns as pro or as a coach, Luckman will go down in history as the greatest player Columbia has produced. If the words of experts mean anything, when the list of forward passers are set down, Luckman's name will lead all the rest.

Roth, a Poly Prep product, was the answer to Cornell's success, the reason why the Ithacans captured the Ivy title. It was he who led the Big Red attack, coming out of the line to form interference on the pet Cornell off-tackle and end runs, and it was he who was a mountain of strength on the defense.

The day came when Dartmouth's mighty minions invaded peaceful Cayuga's waters to meet Cornell. The unbeaten Green forces were beaten when dusk fell, beaten by a powerful Cornell unit, led by a smashing, crashing guard, Sid Roth.

Brooklyn contributed quite a few other football stalwarts to the lists of All-America teams.

Phil Swiaddon, N.Y.U. co-captain, played at Erasmus with Luckman. Jerry Stein, sterling C.C.N.Y. center, was a member of the James Madison championship team of 1934. Irving Granoff, All-Southern guard with South Carolina, earned all-scholastic rating at Thomas Jefferson three years ago.

There are others, too. Morris Katz, ace Temple center, was a star at Boys High. Harry Shorten, N.Y.U.'s star pass receiver, was a crack back at Thomas Jefferson, playing with Granoff. Earl Markowitz and Milt Silverstein of Brooklyn College, are likely to have brilliant collegiate careers.

A broken ankle laid low Sid White of Brooklyn College. Last year White was the second highest scorer in the country. He won All-America rating, but an early season injury kept him on the sidelines. He is the first player in Kingsmen's history to earn All-American honors.

Going outside of this fair borough we find many other Jewish stars excelling on the gridiron.

Herman Spector was Navy's outstanding guard. Sid Alter shone at end for Penn State. Art Schoenbaum was the best tackle at Ohio State. The Brooklyn Dodgers have purchased him. Harry Aaronson, of St. Mary's, was one of the coast's best ball-carriers.

Then there were Paul Friedlander, Carnegie Tech's heady quarterback. Joe Finklestein, end and Vic Bernstein, back, starred at Brown. William

(Continued on page 23)

A DRAMA OF DEMOCRACY

(Continued from page 9)

which thrills the Jewish audience in particular. They recognize there is good reason why Raymond Massey gives deliberate emphasis to the word Jews. The Jew in the Diaspora realizes more and more that his fate is inextricably tied up with the forces of democracy, and anti-Semitism flourishes everywhere as the handmaiden of reactionary, anti-democratic Totalitarian States. The fate of the Jews in Germany, Italy, Czechoslovakia testify to that. So too in America. The anti-Semitism of a Rev. Coughlin, a William Dudley Pelley, or of organizations such as the Silver Shirts, the Black Legion, is linked with attacks on the democratic New Deal. Roosevelt is said to be really Jewish with the name of Rosenfeld; the New Deal has been labeled the Jew Deal by these Fascists. Small wonder then that the Jew joins with all in the audience in bringing down the house when Massey extols the fundamental virtues of democracy and liberalism in this great speech. He knows he has a great stake in the preservation of American Democracy.

The Fascist and Nazi anti-Semites are doing some strange things with democratic history. A broadcast from Germany recently maintained that

Aristotle was anti-Semitic—Aristotle, the Greek, who lived in the Fifth Century B.C., centuries before a Jew was known in Greece. Americans were shocked some months ago by the wide distribution of a leaflet representing Benjamin Franklin as an anti-Semitic. Dr. Charles Beard, the American historian, has proven this to be a vicious forgery. This method of malicious distortion of history has been employed a great deal by the dramatists under Hitlerdom. The great historical liberty-loving dramas of Schiller, such as *Wilhelm Tell* and *Don Carlos*, are seen no more. Instead, a number of tawdrily written historical dramas which turn the past into an anti-democratic, anti-Semitic grotesques.

Let us have more historical plays, therefore, of the type of Sherwood's *Abe Lincoln in Illinois*. They are weapons which further the cause of liberalism everywhere and combat the anti-democratic doctrine of anti-Semitism. They are floodlights in whose refulgence may be glimpsed the glorious traditions of our history which, if constantly kept before the eyes of the American people, will prevent anti-Semitism from becoming a menace to American democracy and liberty.

JEWISH NEWS IN REVIEW

(Continued from page 15)

Among the important Jewish institutions which were razed was the famous library of the Vienna Jewish community which contained many valuable historical documents.

* * *

The German Ministry of Economics has decreed that all but a third of Jewish commercial enterprises are required to be transferred to non-Jewish ownership. Also, Jewish artisans will be forbidden to sell their products to the public.

A pamphlet prepared by a prominent Egyptian Jew of Alexandria is being circulated among the Arabs pointing out that the right of the Jews to a national home in Palestine is supported by numerous passages in the Koran, which, together with other holy Islamic writings, enjoin all Mos-

lems to practice justice, tolerance and humanity towards mankind with no distinction of race or creed. The pamphlet quotes the following passages:

"O people (the Jews) enter then into the Holy Land, which has been promised to you by God."

"And we have said that the Children of Israel (Bani Israil) shall inhabit this land."

"And we have left it (Palestine) as an inheritance to the Sons of Israel."

FIRST INSTALLMENT OF A NOTABLE WORK

(Continued from page 8)

notations which are appended to them, but also because of the fine scholarly introduction to each chapter, in which he discusses the various problems in-

herent in a scientific study of this nature, as well as the structure and the value of these *Beraihot*.

Dr. Higger deserves not only congratulations upon what he has achieved, but also encouragement that he may continue *L'hagdil Torah Ul'ha-a-dirah*, "to enrich the field of Torah and to glorify it."

SPOTLIGHT ON JEWISH FOOTBALL STARS

(Continued from page 22)

Luftman will go to the Rose Bowl with Duke. Izzy Cantor was a dangerous U.C.L.A. back. Irv Mendelson, Penn guard, did yeoman work. Bernard Weiner was Kansas State's crack guard.

Sol Sherman distinguished himself as a clever signal-barker for Chicago. Myron Cohen played a similar position with Harvard. Leo Berk performed alongside of Roth at Cornell, and there were many others.

Then, too, the coaches rate a nod. Benny Friedman, needless to say, is recognized as one of the best, turning out crack teams with mediocre material. Gene Berkowitz, his line assistant, is a Thomas Jefferson graduate.

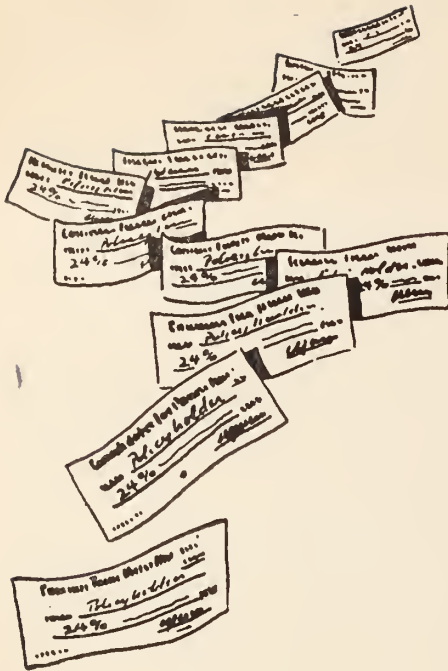
A tribute must be paid to Lou Omm Oshins, coach of Brooklyn College. A mysterious spinal ailment laid Lou low in the hospital for 15 weeks during the summer, and it looked as though he would be lucky to combat the ailment, much less coach again.

But the medicos did not reckon with the Oshins fighting spirit. He came out of the hospital to coach again. Yes, coach even though it meant lying on a stretcher on the sidelines with assistants to carry him up and down the field as he followed the team's actions. When the team traveled, he went with them on his stretcher, suffering agony as no one will know, but always cheerful, inspiring, courageous.

They say he will never be able to coach again. But whether he does or not, Lou Oshins typified the fighting Jewish spirit on and off the field, bringing glory and praise to his name and honor to his school and race.

Thus we close another football season with a record of Jewish players who fought their way to the front ranks. Many others are right behind. Tomorrow will surely bring them to immortal rankings along with the Goldbergs, Luckmans and Roths of 1938 and the Friedmans and Singtons of yesteryears.

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